

LATIN COMPOSITION



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BY

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PREFACE.

THE purpose of this book may readily be seen from the Table of Contents: assuming a knowledge of Accidence it furnishes the learner with the chief rules of Syntax and with Exercises thereon, and concludes with easy continuous passages for translation into Latin. The Vocabularies should render the use of an English-Latin Dictionary unnecessary.

Paragraphs marked with an asterisk (*) may be passed over by beginners.

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LATIN COMPOSITION.

CHAPTER I.—THE SIMPLE SENTENCE AND THE SIMPLE AND COMPOUND CONCORDS.

1. Syntax treats of the construction of sentences and the due arrangement of words and clauses.

2. Every grammatical sentence is either—

- (i.) A Statement (Enunciation),
- (ii.) A Question (Interrogation),
- (iii.) A Command or Prayer,
- (iv.) An Exclamation.

THE SIMPLE SENTENCE.

3. In every grammatical sentence there must be (1) a **subject**, about which something is predicated; and (2) a **predicate**, which is that which is affirmed or denied of the subject.

NOTE 1.—The personal inflexions of the Latin verb render it needless in many cases, particularly in the 1st or 2nd person, to express the subject separately. E.g., *I love* = *ămō*; *Thou advisest* = *mōnēs*. This also occurs frequently with verbs in the 3rd person plural; e.g., *Men say* = *fērunt*.

NOTE 2.—When the pronominal subject of a verb is expressed, it is for the sake of emphasis. E.g., *It is I that love* = *ěgō ămō*; *It is thou that dost advise* = *tū mōnēs*.

4. The **subject** of a sentence must be a **substantive** or the equivalent of a substantive, and may consist of any number of words provided the idea they express is equivalent to a substantive. *E.g.*, in the sentence "The man who founded the city of Rome perished," the subject of "perished" is the whole expression "The man who founded the city of Rome."

5. Hence the subject of a Latin sentence may be—

(i.) A substantive ; as

The dog barks,
cānis lātrāt.

(ii.) An adjective used as a substantive ; as,

Good men agree,
bōnī consentiunt.

(iii.) A pronoun ; as,

<i>I speak,</i>	<i>She said,</i>
ēgō lōquor.	ēā dixit.

(iv.) An infinitive used as a substantive ; as,

To err is human,
errāre est hūmānum.

(v.) A clause equivalent to a substantive ; as,

He who founded the city of Rome has perished,
quī urbem Rōmam condidit, intēriit.

And the object (§§ 24, *sqq.*) may take exactly the same forms.

6. The **predicate** of a sentence must be a **finite verb** (but see § 103), or some finite part of the substantive verb (*sum, esse*) with the addition of a complementary word or words. *E.g.*,

Spring comes, or Spring is coming,
vēr vēnit.

Great is Rome,
magnā est Rōmā.

NOTE 1.—When the predicate consists of some part of the substantive verb and some complementary word or words, the substantive verb is called the **copula**, and the remainder of the predicate is called the **complement**. *E.g.*, in the last example, **Rōmă** is the subject, **est** is the copula, **magnă** is the complement.

NOTE 2.—The complement is so called because it *completes* the predicate.

NOTE 3.—**Sum**, **essē**, etc., may stand without a complement in the sense of *to exist*. *E.g.*, *There is such a thing as virtue*, or *Virtue does exist*, **est virtūs**; *Troy has existed*, **Trōiă fūit**.

7. The complement is usually a substantive, participle, or adjective in the same case as the subject. *E.g.*,

Cicero was consul,
Cicērō ērăt consŭl.

The Greeks were very eloquent,
Graeci ēlōquentissimī ērant.

NOTE.—But the complement may also be a substantive in the dative (see § 144), or a substantive in the genitive or ablative case qualified by an attributive adjective (see § 142 and NOTE).

8. **Est**, **sunt**, are frequently omitted, especially with a past participle passive. *E.g.*,

Art is long, life is short,
ars longă, vītă brēvis.

The enemy were routed,
fūsī hostēs.

*NOTE.—The omission of the copula with a subject in the 1st or 2nd person is rare. *E.g.*, *I am he*, **illē ēgō**; *Thou art his wife*, **tū coniunx**.

9. One substantive appended to another as an enlargement or description is said to be in **apposition** with it, and stands in the **same case** as that with which it is in apposition. *E.g.*,

Hanno withstood Hannibal, the general of the Carthaginians,
Hannibālī, Poenōrum dŭcī, rēsistēbăt Hannō.

NOTE 1.—This is especially the idiom with proper names of places, towns, islands, etc., which are in English connected with their respective common substantives by the preposition *of*. *E.g.*, *The city of Rome*, **urbs Rōmă**; *The town of Corioli*, **oppīdum Cōrīolī**.

NOTE 2.—Apposition affects *case only*: thus, above, **Cōrīōlī** (nominative plural masculine) is in apposition with **oppīdum** (nominative singular neuter).

*NOTE 3.—In such phrases as “Such a man as your father,” the Latin employs **vīr**, with a suitable epithet, in apposition with the word *father*. E.g., *I admire such a man as your father* (i.e., so good a man) = **pātrēm tūm, vīrum optimum, admirōr**. Similarly, *So great a crime as this* = **hōc tantum facinūs**. But if an actual comparison is intended, **tālīs—quālīs, hūiusmōdī, ēiusmōdī, sīmīlīs**, etc., must be used: *Who could agree to obey a master such as Caesar?* **quīs dōmīnō (tālī), quālīs est Caesār, pārērē vēlīt?** *We want many such as your brother,* **frātrīs tūī sīmīlēs multōs dēsīdērāmūs**.

NOTE 4.—In a few expressions of place and quantity the English “of” is part of the meaning of the Latin adjective, and does not affect the case of the substantive which follows. E.g., *The top of the mountain*, **summūs mons**; *In the middle of the river*, **īn mēdīō flūmīnē**; *At the bottom of the valley*, **ād īmam vallem**. Such adjectives are: **ultīmūs, sūprēmūs (summūs), tōtūs, dīmīdīūs, multūs, plērīquē, plūrīmūs, paucūs, mīnīmūs, nōvissīmūs (= last), cunctūs, infīmūs (īmūs), prīmūs, mēdīūs, rēlīquūs**.

10. Sentences may be enlarged (i.) by the addition of words or clauses qualifying or extending the subject or predicate; (ii.) by the use of more than one subject with the same predicate; (iii.) by the use of more than one predicate with the same subject; (iv.) by a plurality of subjects and predicates alike.

THE SIMPLE CONCORDS.

11. CONCORD I. The subject of a finite verb is in the **nominative** case, and the verb agrees therewith in **number** and in **person**.

NOTE 1.—For the subject of the infinitive, see §§ 103, 104.

*NOTE 2.—Collective substantives such as **pars, sēnātūs, exercītūs**, etc., as a rule take the verb in the singular; but are often found with a plural verb when the idea of *a number of individuals* is prominent. E.g., *A large proportion preferred freedom*, **magnā pars libertātem antēfērēbāt**; *Some of them are loading the tables*, **pars ōnērant mensās**.

NOTE 3.—If the subject of the verb is a relative, the verb takes the person of the antecedent (expressed or understood) to which the relative refers. E.g., *I who am here*, **ěgŏ quī adsum**; *Ye who have come*, **vŏs quī vĕnistis**.

12. CONCORD II. The adjective, participle, or adjectival pronoun agrees in gender, number, and case with that to which it refers either as predicate or attribute.

NOTE 1.—Any case of an adjective or participle or pronominal adjective may be used as a substantive, referring to “men” or “things” (understood), according as it is masculine, or neuter. In the case of ordinary adjectives this usage, though common in the neuter singular and plural, is otherwise chiefly confined to the masculine plural of a few words such as **mālī**, **bŏnī**, **multī**. The nominative of the present participle is seldom used as a substantive; thus “men who agree” will usually be **quī consentiunt**, not **consentientēs**. The usage is commonest in the case of pronominal adjectives (**hic**, **istĕ**, **illĕ**, etc.).

Obs.—The beginner when in doubt whether to use an adjective substantivally or not should refrain from doing so, and should add some such word as **vīr**, **hŏmō**, **rĕs**. The general principal is that ambiguity must be avoided.

*NOTE 2.—When one adjective is *attributed* (see § 13, NOTE 2) to several substantives, it will agree with the nearest of such substantives. E.g., *A matter of much trouble and toil*, **rĕs multae ōpĕrae āc lābŏrīs**.

For the gender of an adjective used as a common *predicate* to several substantives, see § 23.

13. Hence the substantive verb (**essĕ**) requires its complement to be in the same case as its subject. *E.g.*,

I am he,
illĕ ěgŏ sum.

I believe this to be true,
hŏc vĕrum essĕ crĕdŏ.

Themistocles had a right to be at leisure,
lĭcŭit Thĕmistŏclī essĕ ōtĭŏsŏ.

NOTE 1.—Except in the cases referred to in § 7, NOTE.

NOTE 2.—Adjectives, substantives, etc., thus used as complements are said to be **predicative**; but an adjective or participle joined to a substantive merely as a qualifying epithet is called **attributive**.

14. The same rule applies to many intransitive verbs (see § 24), and to others used passively, when coupled with a substantive or adjective descriptive of the subject. These are called **copulative verbs**. Such are—

(i) Verbs signifying *to become, be made, be appointed, be named, etc.*; e.g., *fīō, nascōr, crēōr, nōmīnōr, dicōr*.

Cicero was appointed consul, Cīcērō consŭl crēātŭs est.

(ii) Verbs signifying *to be considered, thought, etc.*; e.g., *existīmōr, pŭtōr*; and, in this sense, *dŭcōr, hābēōr*.

He is accounted a good man, vīr bōnŭs hābētŭr.

This was considered the worst crime, hōc pessīmum dŭcēbātŭr fācīnŭs.

(iii.) *Vīdēōr*.

Ye seem (to be) at variance, discordēs vīdēmīnī.

NOTE 1.—Such a sentence as *It seems that you are happy* becomes in Latin *fēlix vīdērīs* or *fēlix essē vīdērīs*, *You seem (to be) happy*. So, *It is said that Cæsar is here* = *Caesār dīcītŭr ādessē*. (See also § 104, NOTE 2.)

*NOTE 2.—Occasionally when there are two complements that which is logically the first agrees with the second rather than with the subject. E.g., *Not every mistake ought to be called folly*, *nōn omnīs error stultītiā est dicendā* (instead of *dīcendŭs*).

15. CONCORD III. The relative pronouns and adjectives (*quī, quantŭs, quālīs*, and their compounds) agree with that to which they refer in gender and in number, but their case is determined by the clause to which they belong. *E.g.*,

The man whom you see is a king,
vīr quem vīdēs rex est.

You will be sorry for your deeds, of whatever sort they are,
fācīnōrum, quāliācumquē sunt, tē poenītēbīt.

I deeply love him to whom I was speaking,
ēum quōcum lōquēbār vēhēmentēr āmō.

NOTE 1.—That to which a relative refers is called its *antecedent*; e.g., in the last example, the antecedent of *quō* is *ēum*.

NOTE 2.—When a substantive stands to the relative pronoun in the relation of predicate, the relative generally assumes the gender and number of that substantive. E.g., *Thebes itself, which city is the capital of Boeotia, was taken*, *captae sunt Thēbae ipsae, quōd Boeōtiāe cāpŭt est* (instead of *quae . . . sunt*).

16. Like other relatives, **quī** has its special demonstrative correlative (see § 165), the distinctive pronoun **īs, ēā, īd**; though this is not always expressed. E.g., *This is the affair which I am managing* may be either **haec est rēs quam āgō**, or **haec ēā rēs est quam āgō**.

NOTE.—For **quī**, etc., with the subjunctive, following the correlative **īs**, etc., see § 161, NOTE, and § 284.

*17. The antecedent is often attracted into the relative clause, and then it agrees with the relative in case as well as in gender and number. E.g.,

The place where the Eneti and Trojans first landed is called Troy,
īn quem primum Ēnētī Trōiānīquē ēgressī sunt lōcum, Trōiā vōcātūr.

*NOTE 1.—If the antecedent consists partly or wholly of an appositive substantive (§ 9), the latter is usually thus attracted. E.g., *Roscius the actor, whom you remember*, **Rosciūs, quem mīmum rēcor-dārīs**; *He paid my debt, a kindness that I shall never forget*, **quōd dēbūī persolvīt, cūiūs bēnēficīi numquam oblīvīscār**.

NOTE 2.—The same applies to an adjective, especially if in the superlative degree, qualifying the antecedent. E.g., *There remains the fairest reward which I possess*, **praemīum, quōd pulcherrīmum hābēō, restāt**.

*18. If the antecedent be a collective substantive, the relative will often agree with the implied rather than the grammatical antecedent. E.g.,

A great part, who voted . . . ,
magnā pars, quī censēbant . . .
 (instead of **quae censēbāt**).

*19. As **mēūs = of me**, **tūūs = of thee**, **noštēr = of us**, **vestēr = of you**, the relative **quī** regularly agrees with the antecedent implied in those possessive adjectives. E.g.,

I hear the words of you who are speaking,
vestrā quī lōquīmīnī verbā audīō.

20. Where, in English, a sentence begins with a conjunction (*and*, *but*, etc.) and a demonstrative, the Latin idiom commonly omits the conjunction, and puts the corresponding relative in place of the demonstrative. *E.g.*,

And he came,
quī vēnīt.

And they were listening to them,
quōs audiēbant.

And those who heard this thing,
quam rem quī audiēbant.

NOTE 1.—The proper position of the relative is at the beginning of its clause. The preposition, however, precedes the relative, unless the latter has an attracted antecedent in agreement with it; in which case the preposition may either precede or follow the relative.

NOTE 2.—*Cum* may either precede the relative *quī* or be appended to it as an enclitic (*i.e.*, be joined on to it and pronounced as a part of the same word); whereas with personal pronouns *cum* is always enclitic. *E.g.*, *quōcum*, *quībuscum*, or *cum quō*, *cum quībūs*; but always *mēcum*, *tēcum*, *sēcum*, *nōbiscum*, *vōbiscum*.

NOTE 3.—The relative is often omitted in English, but never in Latin. *E.g.*, *The man you saw returned*, *is quem vidistī rēdīit*.

THE COMPOUND CONCORDS.

21. EXTENSION OF SIMPLE CONCORD I. When the same verb belongs to two or more subjects connected by “and” it is in the plural number. *E.g.*,

Already had Pansa and Hirtius fallen,
iam Pansā ēt Hirtīūs occīdērant.

NOTE 1.—But the predicate remains in the singular number when the subjects are disconnected by disjunctive particles. *E.g.*, *Not Pansa, but Hirtius, has now fallen*, *nōn Pansā sēd Hirtīūs iam occīdīt*.

*NOTE 2.—*Quisquē* (*each*) is regularly used with a plural verb, being in reality parenthetical, or appositive to another word expressed or implied, which word is the actual subject of the predicate. *E.g.*, *Men love each his own relatives*, *āmant suōs quisquē nēcessāriōs* (real subject implied, *hōmīnēs*).

*NOTE 3.—The formula *Sēnātūs Pōpūlusquē Rōmānūs* (abbreviated S.P.Q.R.) invariably takes a singular verb; and so whenever the various subjects are regarded as one idea or two ways of expressing the same idea. *E.g.*, *Let religion and good faith be preferred to friendship*, *rēligiō ēt fidēs antēpōnātūr āmicītiāe*.

22. When the subjects are of **different persons**, the verb is in the plural **number**, in accordance with § 21, but agrees with the prior person; the first being reckoned prior to the second, the second to the third person. *E.g.*,

Both you and I know this, *You and Tullia are well,*
 ēt ēgō ēt tū hōc scīmūs. tū ēt Tulliā vālētīs (*not vālent*).

NOTE 1.—If, however, the verb is placed immediately before or after the prior subject, it will obey the ordinary rule (§ 11). *E.g.*, *Both I know this, and you do also*, ēt ēgō hōc sciō ēt tū.

NOTE 2.—And if the subjects be disjoined by disjunctive particles, the verb will obey the ordinary rule (§ 21, NOTE 2) whatever its position. *E.g.*, *He does not believe it, neither do I*, nēc ēgō crēdō nēc illē, or nēc ēgō nēc illē crēdīt.

Obs.—If one of the subjects be of the first person it will in Latin stand first, not last as in the English idiom.

***23. EXTENSION OF SIMPLE CONCORD II. Predicative adjectives and participles which belong to two or more subjects are in the plural number.** When the genders vary, the predicate is masculine if the subjects be animate but neuter if the subjects be inanimate. When the subject is partly animate and partly inanimate, the predicate is indifferent in gender. *E.g.*,

Then his wife and children embraced him,
 uxōr dēindē āc libērī ēum amplexī sunt.

Rank and glory are to be sought, hatred and envy are to be avoided,
 hōnōs ēt glōriā appētendā sunt, ōdium ēt invīdiā fūgiendā.

The king and the king's fleet set out together,
 rex rēgiāquē classīs ūnā prōfectī.

The king and his kingdom will be safe,
 rex regnumquē salvā ērunt.

Obs.—When the subject is partly animate, partly inanimate, the use of a neuter predicate implies that the various members of the subject are viewed rather as *things* than as *persons*. Conversely, when the predicate is masculine or feminine, it is the *person* rather than the *thing* which is prominent.

CHAPTER II.—THE OBJECT.

24. A transitive verb is one whose action is necessarily *performed upon* an object. An **intransitive verb** is one whose action may be considered complete in itself, though it often indirectly *affects* an object. *E.g.*,

Govern your mind, for unless it is obedient (to you) it is ruler (over you).

ānimum rēgē, quī nīsi pārēt (tībi) impērāt (tībi).

Obs.—The beginner must beware of supposing that the Latin verb used to translate an English transitive verb is necessarily transitive. *E.g.*, *I obey* is commonly rendered by *pārēō*, which is an intransitive verb, meaning *I am obedient*. The more common English transitive verbs which are ordinarily rendered by Latin intransitive verbs are given in §§ 42-48.

25. The action of a transitive verb, performed on one object, often affects another object. In these cases the object more immediately necessary to the action of the verb is called the **direct object**; that which is less necessary is called the **indirect object**. *E.g.*,

I give you a book,

dō tībi (indirect object) librū (direct object).

NOTE.—In this example *dō librū* would be in itself a complete sentence; but *dō tībi* is incomplete without the addition of a word expressing that which is given, *i.e.*, the direct object.

26. Intransitive verbs, on the other hand, by their nature admit of **no direct object**; but almost all admit an indirect object expressing the person or thing indirectly affected. *E.g.*,

I am envious,
invidēō.

I am envious of you,
invidēō tībi.

NOTE 1.—This indirect object is usually in the dative case.

NOTE 2.—Many verbs are sometimes intransitive, sometimes transitive. *E.g.*, *I am a fugitive, I run away, fūgiō*; *I am running away from my country, fūgiō patriam.*

27. When a **transitive verb** is used in the **passive**, that which was the direct object in the active construction becomes the subject of the passive verb. The indirect object remains unchanged. *E.g.*,

I give you a book,
dō tibi librum.

A book is given to you,
dātūr tibi libēr.

NOTE.—For the passive voice of intransitive verbs, see § 60.

28. The **object** may be either a **substantive**, or its equivalent (whether pronoun, adjective, participle, infinitive, or clause ; see § 5), in any case except the nominative or vocative. [For examples, see the following sections.]

NOTE.—An infinitive or a clause is admissible as an object only when the substantive for which it thus stands as an equivalent would be in the accusative case.

29. But as the larger number of transitive verbs take an accusative of the direct, a dative of the indirect object, it is usually said that—

(i.) The **accusative** is the case of the **direct object**.

(ii.) The **dative** is the case of the **indirect object**.

THE ACCUSATIVE AS OBJECT.

The **accusative** is found—

30. (i.) With all **transitive verbs** as the **direct object**.
E.g.,

Our soldiers withstood the enemy's charge,
nostrī milītēs impētum hostiū sustinūērunt.

31. (ii.) With many apparently **intransitive verbs** used **transitively**. *E.g.*,

We are fleeing from our country,
nōs patriām fūgimūs.

Jupiter and Venus laughed at Acrisius,
Acrisiūm risērunt Iuppitēr ēt Vēnūs.

32. (iii.) With certain compound verbs of motion; *e.g.*, *ădîrĕ*, *înrĕ*, *ôbîrĕ*, *sûbîrĕ*, and compounds of intransitive verbs with *circum*, *pĕr*, *praetĕr*, *trans*, and *subtĕr*, as *circumstârĕ*, *transîrĕ*.

*NOTE.—Hence *ădîrĕ*, *înrĕ*, *transîrĕ*, *circûmîrĕ* are freely used in the passive. *E.g.*, *This design is being entered upon*, *hōc consîlium înrĕtûr*.

33. (iv.) It is joined as a cognate accusative, or accusative of kindred meaning, to many purely intransitive verbs. *E.g.*,

I have lived my life,
vĭtam vixĭ.

To serve a slavery,
servĭrĕ servitûtem.

*NOTE.—The cognate accusative is found particularly with verbs expressing *to smell of* or *to taste of*. *E.g.*, *To smell of wine*, *vĭnum rĕdôlĕrĕ*.

34. (v.) With a large class of verbs expressing *to make*, *name*, *choose*, *appoint*, *elect*, *consider*, *think*, *prove*, etc., **two accusatives** are found, one of the object, the other predicative. These are called **factitive verbs**. Such are—

Call, *appellô*.

Make, *făcĭô*.

Create, *crĕô*.

Consider, *account*, *hăbĕô*.

Call, *dĭcô*.

Name, *nômĭnô*.

Consider, *dûcô*.

Make, *reddô*.

Estimate, *consider*, *existĭmô*.

NOTE.—When these verbs are used in the passive voice, they become copulative verbs (see § 14, i. and ii.).

Examples.—*We make thee, Fortune, a goddess*, *tĕ făcĭmûs, Fortûnă, dĕam*; *Fortune is made a goddess*, *Fortûnă fĭt dĕă*; *This man they deemed a philosopher*, *hunc pûtăbant phĭlôsôphum*; *This man was deemed a philosopher*, *hic phĭlôsôphûs pûtăbătûr*.

35. (vi.) Two accusatives may also be used with verbs of reminding, teaching, and asking. *E.g.*,

They are asking you your opinion,
tĕ rôgant sententiăm.

I am teaching you virtue,
vôs dŏcĕô virtûtem.

NOTE 1.—When such verbs are used in the passive, the accusative denoting the *person* becomes the nominative, the other accusative remaining unchanged. E.g., *You are being asked for your opinion*, *tū sententiā rōgārīs*. But instead of *dōcēōr*, *discō* is used.

NOTE 2.—A similar construction is used with *trāmittō*, *trādūcō*, *trāiciō* (*to send, lead, throw across*), etc. E.g., *He put his soldiers across the river*, *mīlītēs flūmēn trāiēcīt*; *The soldiers were taken across the river*, *mīlītēs flūmēn trāiectī sunt*.

NOTE 3.—*Cēlō* (*to hide*) also takes two accusatives, one of the thing hidden, the other of the person from whom it is hidden. E.g., *My son hid this from me*, *haec mē cēlāvīt filiūs*. In the passive construction the person becomes the subject, and the thing is expressed by *dē* and the ablative or (in the case of a neuter pronoun) by the accusative. E.g., *This was concealed from you*, *tū dē hāc rē cēlātūs ēs*, or *tū hōc cēlātūs ēs*.

*NOTE 4.—Most verbs of asking may be constructed with the *person* in the ablative with *ā* or *āb*. E.g., *This they ask of you*, *hōc ā tē rōgant*.

*NOTE 5.—*Admōnēō* (*to warn*), *commōnēfāciō* (*to remind*), may take an accusative of the *person* and a genitive of the *thing*. E.g., *He warned his brothers of their guilt*, *admōnūīt frātrēs culpae*.

36. For the accusative with impersonal verbs, see § 69.

GENITIVE AS OBJECT.

37. (i.) With most verbs of remembering and forgetting, pitying and regretting, the object is in the genitive. E.g.,

I remember that man well,
illīūs hōmīnīs bēnē mēmīnī.

Take pity on the father,
pātrīs mīśērērē.

NOTE 1.—*Mīśērēōr* always take the genitive; but *mīśērōr* always the accusative.

*NOTE 2.—Most verbs of remembering and forgetting admit the accusative as well as the genitive. *Rēcordōr* nearly always takes the accusative.

NOTE 3.—Verbs of pitying and regretting are chiefly the five impersonal verbs, *mīśērēt*, *pīgēt*, *poenītēt*, *pūdēt*, *taedēt*, for which see further, § 69.

38. (ii.) Verbs of accusing and condemning take an accusative of the person, a genitive of the charge, crime, or penalty. *E.g.*,

He was accusing Catilina of conspiracy,
Cătîlīnam coniūrătîōnīs argŭebăt.

He condemned the accused to exile,
rĕōs exsīlīi condemnāvīt.

NOTE 1.—To condemn to death is cāpītīs damnārĕ, cāpŭt being synonymous with *existence*, especially existence as a citizen. Hence *A fault which is punishable with death, a capital crime* = cāpītālīs culpă.

*NOTE 2.—The penalty is sometimes put in the ablative case (abl. of price; see § 127); e.g., *To assess a man's penalty at death*, ālīquem mortĕ multārĕ. The matter of accusation may be expressed by the ablative with dĕ; e.g., *He was charged with assault*, dĕ vī accŭsătŭs est.

39. (iii.) Ėgĕō, indĭgĕō, to be in want of, complĕō, implĕō, to fill, may govern a genitive. *E.g.*,

I want your advice,
indĭgĕō tŭī consīlīi.

The dungeon was now full of merchants,
complĕtŭs iam mercătōrum carcĕr ĕrăt.

40. (iv.) A similar genitive of the object (objective genitive) follows substantives and adjectives of a transitive import; i.e., such as would, if turned into the corresponding verbs, require a direct object (e.g., āmōr pătŕiĕ—āmārĕ pătŕiam). Hence it is used with most adjectives and substantives of a meaning akin to that of the verbs above mentioned (§§ 37, 38, 39). Such are—

- (a) Substantives expressing action and feeling (desire, love, hate, regard, regret, pity, memory, knowledge, envy, need, participation, power, etc.);
- (b) The corresponding adjectives, including all present participles used as adjectives;
- (c) Substantives and adjectives expressing likeness or unlikeness.

NOTE 1.—It is necessary to distinguish carefully between, *e.g.*, **pātiens** (adjective) **lābōris**, *capable of enduring toil*, and **pātiens** (participle) **lābōrem**, (*actually*) *enduring toil*.

NOTE 2.—**Sīmīlis** and **dissīmīlis** are used with genitive or dative indifferently, except that a person is more commonly in the genitive.

NOTE 3.—For the genitive with **intērest** and **rēfert**, see §§ 73, 74.

DATIVE AS OBJECT.

41. The **dative** stands invariably as **indirect**, never as **direct object**; and is joined alike to transitive and intransitive verbs, whether active or passive.

Obs.—The indirect object, being that person or thing to which the action of the verb extends not necessarily but incidentally, usually takes the sign “to” or “for” in English, but in many instances has no sign at all. *E.g.*, *I bid you go*, **impērō tībi ūt ēās**; *They gave them books*, **īis lībrōs dēdērunt**.

NOTE.—The dative must never be used in prose to express *motion to*. *E.g.*, *I send you a letter (i.e., for you)*, **tībi littērās mittō**; *I am sending a letter to you*, **ād tē littērās mittō**.

42. (i.) A dative of the indirect object is used with many verbs signifying *to please, displease; gratify; assist; give to, take away from; believe in, entrust to; favour, pardon, spare; envy; yield to; heal, hurt; agree with; be angry with*, etc. Such are—

Take away from, **ādīmō**.

Concede, **annūō**.

Agree with, **assentīōr**.

Take away from, **aufērō**.

Yield to, **cēdō**.

Put in the charge of, **committō**.

Trust to, **confīdō**.

Entrust to, **crēdō**.

Displease, **displīcēō**.

Give to, **dō**.

Present to, **dōnō**.

Favour, **fāvēō**.

Trust in, **fīdō**.

Gratify, **grātīfīcōr**.

Congratulate, **grātūlōr**.

Pardon, **ignoscō**.

Indulge, **indulgēō**.

Envy, **invīdēō**.

Be angry with, **īrascōr**.

Heal, **mēdēōr**.

Gratify, humour, **mōrīgērōr**.

Harm, **nōcēō**.

Offer to, **offērō**.

Spare, **parcō**.

Please, **plācēō**.

Satisfy, **sātīsfācīō**.

Be angry with, **succensēō**.

NOTE 1.—*Iūvō*, *adiūvō* (*help*), *laedō* (*hurt*), *dēlectō*, *oblectō* (*please*), *sānō* (*heal*), being transitive verbs, take the accusative.

NOTE 2.—*Dōnō* admits of two constructions. E.g., *I present you with a book*, *dōnō tē* (acc.) *lībrō* (abl.); *I present a book to you*, *dōnō tibi lībrum*.

* NOTE 3.—*Grātūlōr* takes a dative of the person; that which is the matter of congratulation is in the ablative with *dē* or sometimes in the accusative. E.g., *I congratulate you on your victory*, *tibi dē victōriā grātūlōr*, or *tibi victōriam grātūlōr*. *Consentiō* usually takes *cum* and the ablative.

43. (ii.) So with verbs of *commanding*, *obeying*, *serving*; *persuading*; *threatening*; *meeting*, *resisting*, etc. Such are—

<i>Oppose</i> , <i>adversōr</i> .	<i>Meet</i> , <i>occurrō</i> .
<i>Govern</i> , <i>impērītō</i> .	<i>Obey</i> , <i>pārēō</i> .
<i>Order</i> , <i>impērō</i> .	<i>Persuade</i> , <i>persuādēō</i> .
<i>Charge with</i> , <i>mandō</i> .	<i>Promise</i> , <i>prōmittō</i> .
<i>Threaten</i> , <i>mīnōr</i> .	<i>Resist</i> , <i>rēsistō</i> .
<i>Obey</i> , <i>ōboediō</i> .	<i>Serve</i> , <i>serviō</i> .
<i>Withstand</i> , <i>obstō</i> .	<i>Advise</i> , <i>suādēō</i> .
<i>Hearken to</i> , <i>obtempērō</i> .	<i>Moderate</i> , <i>tempērō</i> .
<i>Go to meet</i> , <i>obviā</i> <i>ēō</i> .	

Obs.—*Iūbēō* and *ōbēō* (§ 32), being transitive verbs, take an accusative of the direct object. *Impērō*, *mōdērōr*, *tempērō*, and some other verbs are used both as transitives and as intransitives: see Dictionary.

44. (iii.) Verbs of *showing*, *demonstrating*, *telling*, *replying* usually have a person as indirect object:—

<i>Demonstrate</i> , <i>dēmonstrō</i> .	<i>Show</i> , <i>monstrō</i> , <i>ostendō</i> .
<i>Say</i> , <i>dicō</i> .	<i>Reply</i> , <i>respondēō</i> .

45. (iv.) Verbs expressing *to be added to*, *to join*, *be near*, *be in front of*, *be next to*, *fall short of*, *fail*, etc., are found with the dative:—

<i>Approach</i> , <i>be added to</i> , <i>accēdō</i> .	<i>Attach to</i> , <i>iungō</i> .
<i>Add to</i> , <i>addō</i> .	<i>Excel</i> , <i>praecellō</i> .
<i>Join to</i> , <i>adiungō</i> .	<i>Set over</i> , <i>praeficiō</i> .
<i>Draw near to</i> , <i>apprōpinquō</i> .	<i>Be in front of</i> , <i>praesum</i> .
<i>Be wanting to</i> , <i>dēsum</i> .	<i>Excel</i> , <i>praestō</i> .
<i>Overhang</i> , <i>immīnēō</i> .	

NOTE.—*Praestō* is also used as a transitive verb, meaning *to provide*; *Provide us with this*, *hōc nōbīs praestā*. *Dēficiō* is likewise transitive.

46. (v.) Many compounds of *ăd*, *antě*, *cum*, *în*, *intěr*, *ob*, *post*, *prae*, *prō*, *sūb*, *sūpěr* take a dative of the indirect object. Such are—

Ădhaerescō, *affěrō*, *appōnō*.
Antēcēdō, *antěpōnō*.
Congrūō, *constō*, *convěnlō*.
Impōnō, *incīdō*, *incumbō*, *infěrō*, *inhaerěō*, *inscribō*.
Intercēdō (*obstruct*), *interdicō*.
Obstō, *occurrō*, *offěrō*, *oppōnō*.
Posthăběō, *postpōnō*.
Praedicō, *praedicō*, *praefěrō*, *praepōnō*, *praescribō*.
Prōmittō, *prōpōnō*.
Subvěnlō, *succurrō*, *suppōnō*.
Sūperpōnō, *sūpervěnlō*.

47. (vi.) All compounds of *sum*, except *possum*, admit a dative of the object :—

<i>Be away from</i> , <i>absum</i> .	<i>Be in the way of</i> , <i>obsum</i> .
<i>Be present</i> , <i>adsum</i> .	<i>Be in front of</i> , <i>praesum</i> .
<i>Be wanting to</i> , <i>děsum</i> .	<i>Be for the good of</i> , <i>prōsum</i> .
<i>Be in</i> , <i>insum</i> .	<i>Be underneath</i> , <i>subsum</i> .
<i>Be present among</i> , <i>intersum</i> .	<i>Be over from</i> , <i>sūpersum</i> .

NOTE.—*Possum* is sometimes found with an accusative of extent (§ 135); e.g., *We cannot all do all things*, *Nōn omniă possūmus omnēs*.

48. (vii.) A dative is used with these miscellaneous words and phrases :—

To put down to the credit or debit of, *acceptum*, *expensum*
hăběrě or *rěferrě*.
To indict, *dīem dicěrě*.
To have faith in, *fīdem hăběrě*.
To give, return thanks to, *grătīās āgěrě*.
To wed (lit., *to take the veil for*), *nūběrě*.
To cause to mix with, *miscěrě*.
To be in the way of, meet, *obvīūs essě*, *obvīam īrě*.
To apply oneself to (*literature, etc.*), *stūděrě*.
To cheat, *verbă dărě*.

For the dative with impersonal verbs, see § 70.

49. (viii.) Many adjectives and adjective-participles, expressing ideas similar to those of the verbs enumerated, take a dative. Such are—

- (a) Commōdūs, convēniens, grātūs, āmicūs, inimicūs, infestūs, contrāriūs.
- (b) Imminens, obnoxius.
- (c) Contigūūs, affinis, proximūs, pār, dispār, similis (see also § 40, NOTE 2).

50. (ix.) The difference in meaning in the following phrases should be remarked :—

*To be on guard against some one, cāvērē āliquem or āb āliquō;
to have a care for some one, cāvērē ālicuī.*

*To ask some one's advice, consūlērē āliquem; to consult some one's
interests, consūlērē ālicuī.*

*To meet some one, convēnirē āliquem; it suits some one, convēnit
(impers.) ālicuī or rēs convēnit ālicuī.*

*To fear some one, mētūrē āliquem; to fear for some one,
mētūrē ālicuī.*

*To keep one's promise, praestārē fidem; to excel some one,
praestārē ālicuī.*

*To promise some thing, prōmittērē āliquīd; to give a promise to
some one, prōmittērē ālicuī.*

*To set some one free, solvērē āliquem; to pay some one, solvērē
ālicuī.*

ABLATIVE AS OBJECT.

Some substantives, adjectives, and verbs are followed by an ablative case representing the English object, direct or indirect. In reality the ablative is one of separation, instrument, etc.

51. (i.) Verbs and adjectives expressing *to abound in, to be wanting in*, govern an ablative case. *E.g.,*

The ash-trees are being stripped of their leaves.
fōliis vīdūantūr ornī,
Rich in lands,
dīvēs āgrīs.

NOTE 1.—Many such verbs and adjectives admit the genitive in place of the ablative; e.g., *Gaul is crowded with traders, rēfertā Galliā nēgōtiātōrum est.*

NOTE 2.—Ėgĕō, indĭgĕō, complĕō, implĕō, may take the genitive or ablative. (See § 39.)

52. (ii.) Verbs (usually compounded with *ăb*, *dĕ*, or *ex*), which express separation or division, take an ablative without or with a preposition. Such are—

<i>Abstain from</i> , <i>abstĭnĕrĕ</i> .	<i>Relieve of</i> , <i>lĕvārĕ</i> .
<i>Retire from</i> , <i>dĕcĕdĕrĕ</i> .	<i>Set free from</i> , <i>libĕrārĕ</i> .
<i>Desist from</i> , <i>dĕsistĕrĕ</i> .	<i>Strip of</i> , <i>nŭdārĕ</i> .
<i>Go out from</i> , <i>excĕdĕrĕ</i> .	<i>Rob of</i> , <i>orbārĕ</i> .
<i>To shut out from</i> , <i>exclŭdĕrĕ</i> .	<i>Deprive of</i> , <i>prĭvārĕ</i> .
<i>Interdict from</i> , <i>interdĭcĕrĕ</i> .	<i>Release from</i> , <i>solvĕrĕ</i> .

* NOTE 1.—In dependence on such verbs, a preposition is always used with words denoting *persons*.

* NOTE 2.—*Interdĭcō* takes a dative of the person cut off and an ablative of that from which he is cut off; e.g., *He debars the Romans from all Gaul*, *omnĭ Gallĭā interdĭcĭt Rŏmānĭs* (dative).

53. (iii.) The following adjectives take an ablative:—*contentŭs* (*content with*), *dignŭs* (*worthy of*), *indignŭs* (*unworthy of*), *frĕtŭs* (*relying upon*), *praeditŭs* (*endued with*).

54. (iv.) So also the verbs *dignŏr* (*deem worthy*), *ŭtŏr* (*use*), *ăbŭtŏr* (*use up or misuse*), *frŭŏr* (*enjoy*), *fungŏr* (*perform*), *nĭtŏr* (*rest upon*), *pŏtĭŏr* (*get possession of*), *vĕscŏr* (*eat*).

Obs.—The ablative with most of these may be explained as instrumental; e.g., *Pŏtĭŏr regnŏ*, *I make myself powerful by means of the kingship*; *Vĕscŏr pănĕ*, *I feed myself with bread*. Similarly with *vĭvŏ* (*live on*); e.g., *Piscĭbŭs ĕt ōvĭs ăvĭum vĭvunt*, *they live on fish and birds' eggs*.

55. (v.) *Ōpŭs* (*need*), *ŭsŭs* (*use*), also take an ablative. *E.g.*,

<i>There is need of gold,</i> <i>ŏpŭs est aurŏ.</i>	<i>I have use for your aid,</i> <i>ŭsŭs est tŭā mĭhi ŏpĕrā.</i>
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NOTE.—*Ōpŭs* may also be constructed as a predicate with a nominative of the subject; e.g., *A leader and head is what we need*, *dux nŏbĭs auctŏr ŏpŭs est*.

CHAPTER III.—VERBS PASSIVE, DEPONENT, AND IMPERSONAL.

PASSIVE VERBS.

56. The active voice of a verb explains that the subject does something or is in a certain state; the passive voice explains that something is done to the subject. *E.g.*,

<i>I sing,</i> cănō.	<i>I slay a victim,</i> hostiam caedō.
<i>I am loved,</i> ămōr.	<i>I shall be killed,</i> interficiār.

NOTE.—Some few Latin active verbs correspond to English passives; e.g., *I am made*, fiō; *I am exiled*, exsūlō; *I am beaten*, vāpūlō; *I am placed on sale*, vēnēō; *I am killed*, pĕrĕō, intĕrĕō. These are used respectively as the passives of făciō, rĕlēgō, verbĕrō, vendō, perdō, intĕrīmō.

57. The direct object of a transitive verb in the active voice becomes the subject of the same verb in the passive. *E.g.*,

<i>I will kill you,</i> caedam tē.	<i>You shall be killed,</i> (tū) caedērīs.
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58. When two accusatives depend on the active verb, both become nominative in the passive construction if the verb is factitive, or, in other words, if both refer to the same thing. (See § 34, NOTE.) But otherwise one of the accusatives generally remains dependent on the passive verb. (See § 35, NOTES 1, 2.)

59. Passive verbs are occasionally used in a reflexive sense; e.g., *I wash myself*, lāvōr; *I move (myself)*, I dance, mōvēōr; *I turn round*, vertōr; *I turn back*, rĕvertōr.

* NOTE 1.—Vertō is sometimes used intransitively; the perfect, pluperfect, and future-perfect of rĕvertō are regularly so used.

NOTE 2.—In poetry and in later prose (never in classical prose), passive verbs, and more especially perfect participles passive, are

sometimes used in an *indirectly* reflexive sense; *i.e.*, they signify that the subject performs an action, not on himself, but on something belonging to himself. In this sense they are found with an accusative of the direct object. E.g., *He girds on his (own) sword*, *accingītūr ensem*; *The moon puts off her horns*, *lūnā exūītūr cornūā*; *Boys used to go, having their satchel and slate slung over their left shoulder*, *pūērī laevō suspensī lōcūlōs tābūlamquē lācertō ībant*.

Obs.—This use must be distinguished from the poetical accusative of respect with intransitive verbs and with adjectives; e.g., *The horse quivers in its limbs*, *ēquūs trēmīt artūs*; *They are bare as to their arms*, *nūdae sunt lācertōs*. This latter construction falls under the general heading of accusative of extent (§ 135).

60. It follows from § 57 that an intransitive verb, as it has no direct object, cannot be used in the passive voice except impersonally, *i.e.*, in the 3rd person singular of each finite tense, and in the infinitive mood. E.g., *I am envied*, *i.e.*, *There is an envying of me*, *mīhi invīdētūr*.

NOTE.—The gender of the perfect participle in the compound tenses of a passive verb used impersonally is always neuter; e.g., *I have been persuaded*, *persuāsum est mīhi*.

DEPONENT VERBS.

61. There is a large class of Latin verbs which are represented by English active verbs, but of which the conjugation is passive in all finite forms, in the present and perfect infinitive, and in the perfect participle, while they have also the participles, the gerund and supines, and the future infinitive of the active voice.

Obs.—These verbs were named *deponents*, because, though mainly passive in form, they were considered *to lay aside* (*dēpōnēre*) their passive meaning. Many deponents were originally reflexive in sense (e.g., *amplectōr*, *I embrace*, lit., *twine myself around*).

62. No part of a deponent verb, except the gerundive and sometimes (see § 64) the perfect participle, bears a passive meaning.

NOTE.—A few verbs have two forms, one active alike in form and in meaning, the other active in meaning only; e.g., *mērēō*, *mērēōr*, *I deserve*; *pūnīō*, *pūnīōr*, *I punish*.

63. The following verbs are **deponent** in their perfect, pluperfect, and future-perfect tenses only (including perfect infinitive and perfect participle)—

To dare, audēō, ausūs sum.

To rejoice, gaudēō, gāvīsūs sum.

To be wont, sōlēō, sōlītūs sum.

To trust, fidō (and compounds), fīsūs sum.

*NOTE.—**Prandēō** (*I lunch*) and **cēnō** (*I dine*) are active throughout, with the exception of the perfect participles **pransūs**, **cēnātūs**, which are deponent in meaning (*having lunched*, *having dined*). So **iūrātūs**, **coniūrātūs**, **pōtūs**. The intransitive verbs **ādōlescō** (*I grow up*), **nūbō** (*I marry a man*), **suescō** (*I become accustomed*), have participles, **ādultūs** (*grown up*), **suētūs** (*accustomed*), **nuptā** (*married*).

*64. The past participles of some deponent verbs are often used passively. Such are—

Having gained or being gained, adeptūs.

Having confessed or being confessed, confessūs.

Having measured or being measured, ēmensūs.

Having tried or being tried, expertūs.

Having copied or being copied, imītātūs.

Having deserved or being deserved, mēritūs.

Having agreed or being agreed, pactūs.

Having shared or being shared, partītūs.

Having chosen by lot or being chosen by lot, sortītūs.

Obs.—Some of these perfect participles may be used to render an English present participle; e.g., *Caesar, fearing this, sets out*, **Caesār id vērītūs prōfīciscītūr**.

IMPERSONAL VERBS.

65. A verb can be used impersonally only in the third person singular of a finite tense, and in the infinitive.

Obs.—Impersonal verbs are so called as admitting of no construction with a subject of the 1st or 2nd person, and no *definite* subject in the 3rd person. Logically, the subject of an active impersonal verb is often the dependent infinitive or clause. *E.g.*, in the sentence **oportet tē irē** the real subject of **oportet** is **irē**, and it might be translated, *To go behoves you*.

66. Impersonal verbs are of two classes, according as their form is (A) active, (B) passive.

(A) **Active impersonal verbs** have no passive impersonal forms. They are chiefly of the second conjugation, and most admit a direct or indirect object which corresponds to the English subject. Most also admit a subject, which is usually a verb in the infinitive mood. *E.g.*,

You ought to go,
oportet tē irē.

We may go,
licet nobis irē.

67. (i.) Impersonal verbs without an object. These express natural phenomena and are really personal intransitive verbs, their subject being contained in the inflexions. Such are—

It lightens, { *fulgēt,*
fulgūrāt.
It hails, grandīnāt.
It grows light, lūcescīt.

It is light or clear, lūcēt.
It snows, ningīt.
It rains, plūīt.
It thunders, tōnāt.

68. (ii.) Impersonal verbs with subject expressed as a clause in the accusative and infinitive. Such are—

It is evident, appārēt.

It is agreed, constāt.

69. (iii.) Impersonal verbs with a direct object in the accusative, and (a) an infinitive as subject or (b) a genitive as secondary object. Such are—

It beseems, dēcēt.
It misbeseems, dēdēcēt.
It pleases, dēlectāt.
It delights, iūvāt.
It behoves, oportet.

} *Infinitive.*

It moves pity, mīserēt.
It repents, paenītēt.
It irks, pīgēt.
It shames, pūdēt.
It disgusts, taedēt.

} *Genitive.*

Examples.—*I am pleased to go, iūvāt mē irē; To lie misbeseems men, dēdēcēt hōmīnēs mentīrī; I am sorry for you, mīserēt mē tūi; He repented of his fault, paenītūt illum culpae.*

NOTE.—*Iūvō* (*I delight*), *dēlectō* (*I please*), are also used as personal verbs, the latter being rarely impersonal.

70. (iv.) Impersonal verbs with a dative of the indirect object, and an infinitive as subject. Such are—

It happens, accīdīt.

It suits or is agreed, convēnīt.

It is (my, thy, etc.,) pleasure, lībēt.

It is allowed, līcēt.

It is clear, līquēt.

NOTE 1.—The above, with the exception of lībēt, līcēt, līquēt, are also used as personal verbs.

NOTE 2.—Līcēt is also constructed with a subject in the form of a subjunctive clause with or (more frequently) without ūt, and in the latter case may often be translated “though.” E.g., *You may say, līcēt ūt dīcās (or Līcēt dīcās); Even though this happen, līcēt hōc ēvēnīāt.* Similarly with ūt and the subjunctive are used accīdīt, contingīt, ēvēnīt (*it happens*).

71. (v.) Impersonal verbs with an infinitive as subject, and an indirect object in the accusative with ad—

It belongs to, attīnēt.

It pertains to, pertīnēt.

NOTE.—Both these are also used personally.

72. (vi.) The following verbs become impersonal if used with impersonal passive infinitives, *i.e.*, with the passive infinitive of intransitive verbs (§ 60):—

Began, coeptum est.

Begin, incīpīt.

Ought, dēbēt.

Be able, pōtest.

Cease, dēsīnīt.

Be wont, sōlēt.

Examples.—*They began to make a noise, coepērunt obstrēpērē; A noise began to be made, coeptum est obstrēpī; Men are wont to err, sōlent hōmīnēs errārē; Mistakes are habitually made, sōlēt errārī.*

*NOTE.—The perfect tenses passive of coepī and dēsīnō are also used personally with a passive infinitive; e.g., *These things began to be discussed, hae rēs āgī coeptae sunt; Most people ceased to read speeches, ōrātīōnēs ā plērisquē lēgī sunt dēsītae.* When, however, the infinitive is passive in form but reflexive in meaning (§ 59), the active forms of coepī and dēsīnō are used; e.g., *No one ceases to move, nēmō mōvērī dēsīnīt.*

73. (vii.) Rēfert (*it concerns*), where the English has a personal pronoun of the 1st or 2nd person as object,

is used with the ablative singular feminine of the corresponding possessive adjective. *E.g.*,

It concerns me to do right,
mĕā rĕfert rectĕ fĕcĕrĕ.

NOTE 1.—The same applies to the 3rd person when the pronoun is reflexive; e.g., *He says that it concerns himself*, dīcīt sūā rĕferrĕ.

NOTE 2.—If the object in English is a substantive, or any pronoun other than a personal pronoun of the 1st or 2nd person or 3rd reflexive, *intĕrest* is to be used (§ 74).

**Obs.*—The possessive adjectives mĕā, tŭā, etc., probably agree with rĕ (abl. sing. of rĕs) in rĕ-fert, the original sense having been *it bears in the direction of my (thy, etc.) affairs*.

74. *Intĕrest* (*it is of importance*) copies rĕfert in construction if the object in English is a personal pronoun. But a substantive, or any pronoun other than a personal pronoun of the 1st or 2nd person or 3rd reflexive, is placed in the genitive case. *E.g.*,

*It is of very great importance to you and to me that you should
be well,*
mĕā ĕt tŭā maxĭmĕ intĕrest tĕ vĕlĕrĕ.

It is to the interest of all to drive off the enemy,
intĕrest omnĭum hostĕs dĕpellĕrĕ.

The subject of *intĕrest* and *rĕfert* may be (i.) an infinitive or an accusative and infinitive (as in the examples given); or (ii.) a dependent clause (virtually an indirect question, see § 226) in the subjunctive; or (iii.) *intĕrest* may be constructed with ŭt or nĕ. *E.g.*,

What he says is not so important as what he thinks,
nĕn tam intĕrest quĭd dĭcĕt quam quĭd sentiĕt.

It is very important for me to see you,
mĕā magnĭ intĕrest, tĕ ŭt vĭdĕam.

Or (iv.) the subject of *rĕfert* may be a neuter singular pronoun (*hĕc*, *ĭd*, *illŭd*, etc.). For an example, see § 75.

75. *Rēfert*, *intērest* are qualified by an adverb, by an accusative neuter singular, or by a genitive form that expresses *value* (*magnī*, *parvī*, etc.; see § 128). *E.g.*,

That is of very great importance to me,
id mēa maximē rēfert.

It is to some extent my friend's affair,
āmīcī mēi ālīquantum intērest.

That is of small concern,
illūd parvī rēfert.

76. (B) *Passive impersonal verbs* are intransitive verbs used impersonally in the passive voice; see § 60. Almost any intransitive verb may be so used with the exception of *vōlō*, *quēō*, *sum*, and their compounds. *E.g.*,

There is playing, they play, lūdītūr.

They sat down, sessum est.

They had come, ventum ērāt.

NOTE.—The difference between the personal active and the impersonal passive construction may be seen from the following examples: (i.) *A rush is made to the walls*, or, *There is a rush to the walls*, *ād mūrōs concurrītūr*; (ii.) *They rush to the walls*, *ād mūrōs concurrunt*. Thus (i.) accentuates the action, (ii.) brings into prominence the persons who act.

Obs. 1.—Hence an English abstract substantive implying an action (*e.g.*, “a rush,” “a shout,” etc.) will often be represented in Latin by the impersonal passive of some intransitive verb.

Obs. 2.—Verbs which are only transitive cannot be used impersonally.

77. What is in the active form the *subject* is usually omitted in the impersonal usage. If retained, it appears as the agent in the ablative with *ā* or *āb*. *E.g.*,

There is playing by me, I am playing,
lūdītūr ā mē.

78. The verb thus used may retain any indirect object or other extension admissible in its active usage. *E.g.*,

You will consult your country's interests,
ā vōbīs consūlētūr patriāe.

They are going to Rome,
Rōmam itūr,

79. Impersonal verbs in a historic tense constructed with the infinitive have the present infinitive where, in English, the perfect infinitive is used. *E.g.*,

You ought to have gone,
oportuit tē irē.

NOTE 1.—The same rule applies to *possum* and *dēbēō*; e.g., *You ought to have stayed*, *mānērē dēbēbās*; *He could have done that*, *illūd faciērē pōtuit*.

* NOTE 2.—The verb *possum*, both in its personal and in its impersonal use, represents a great variety of English expressions. *E.g.*,

I could see if I liked, *sī vellem viderē, possem.*

Is it possible that you can see? *pōtesnē viderē?*

They have very great influence with me, *apūd mē plūrimū possunt.*

Possibly I shall see it, *fiērī pōtest ut illūd vīsūrū sim.*

It is impossible to say, *affirmārī nōn pōtest.*

CHAPTER IV.—PARTICIPLES AND VERBAL NOUNS.

80. The infinitives, gerund, and supines are verbal substantives; that is, while admitting case-relations like substantives, most of them govern an object like the finite verb to which they belong. *E.g.*,

To yield to enemies,
cēdērē hostibūs (dat.).

By making use of strength,
vīribūs (abl.) utendō.

NOTE.—The infinitive admits no case-inflexions, being an indeclinable neuter verbal substantive.

These verbal substantives are dealt with in detail in §§ 91—109.

THE PARTICIPLES.

81. The participles are verbal adjectives; that is, they have the full declension of adjectives of one or three

terminations, while governing the same case as the verb to which they belong. *E.g.*,

Hearing the speech,
ōrātiōnem audientēs.

Having done his duty,
mūnērē sūo functūs.

NOTE 1.—Deponent participles conform to the exceptional rules of deponent verbs, §§ 61-64.

NOTE 2.—The present participles of some transitive verbs may be used as simple adjectives, in which case they may govern a genitive of the object. (See § 40, *b.*) *E.g.*, *A man very fond of money*, vīr pēcūniāe āmantissimūs; *Capable of enduring toil*, pātiens lābōrīs. But, *Loving money*, pēcūniām āmans; *Enduring toil*, pātiens lābōrem.

NOTE 3.—Combined with a substantive, the past participle passive often denotes an action performed on the person or thing expressed by the substantive. *E.g.*, *The murder of Caesar*, occīsūs Caesār; *Before the foundation of Rome*, antē Rōmam condītam.

*NOTE 4.—The future participle is used predicatively to express purpose in Livy and later writers; but this usage should not be imitated. *E.g.*, *He sent envoys to beg for peace*, lēgātōs pācem rōgātūrōs mīsīt.

*NOTE 5.—The only future participles in use as attributes in classical prose are fūtūrūs and ventūrūs.

82. The present and past participles (especially the latter) are frequently used with a substantive or pronoun in what is commonly known as the **ablative absolute**.

On the expulsion of the kings consuls were appointed,
rēgībūs exactīs consulēs crēātī sunt.

NOTE 1.—A better name for this usage is **ablative of attendant circumstance**, as it differs from an ablative of manner only in the predicative character of the participle: *Hannibal by setting an ambush with his wonted guile defeated the Romans*, Hannibāl sōlītō dōlō (abl. of manner) insīdiīs collōcātīs (abl. absolute) Rōmānōs vīcīt.

NOTE 2.—The substantive in the ablative absolute is one that is *not* otherwise related (as subject, object, or dependent case) to the finite verb of the predicate. Thus: *Caesar having ascertained these facts sets out* becomes in Latin Caesār dē hīs rēbūs certīōr factūs prōfīciscītūr or Caesār hīs rēbūs cognītīs prōfīciscītūr. But Caesārē dē hīs rēbūs certīōrē factō prōfīciscītūr does not mean the same thing.

* NOTE 3.—Sometimes, generally owing to the omission of the antecedent to a relative, the participle apparently stands alone in the ablative absolute; e.g., *The general, after sending men forward to reconnoitre, sets out*, *impĕrātōr, praemissīs quī explōrent, prōficiuntur*.

83. In place of a participle in the ablative absolute may stand a **second substantive** or an **adjective**. *E.g.*,

These things happened in Cicero's consulship,
Cicĕrōnē consulē haec factā sunt.

A small part of the summer being now left,
exigūa iam partē aestātis rēliquā.

84. The ablative absolute is exceedingly frequent in Latin prose, where it commonly represents an English clause introduced by a conjunction of time, cause, condition, or concession. *E.g.*,

(a) TIME: *When (or after) this was ascertained (or after ascertaining this), he departed*, *hāc rē cognītā ābīit*.

(b) CAUSE: *He fell, because he had received a wound (or in consequence of having received a wound)*, *acceptō vulnerē concidit*.

(c) CONDITION: *If this is done, I will depart*, *hōc factō ābībō*.

(d) CONCESSION: *He advanced, though the Gauls resisted (or in spite of the resistance of the Gauls)*, *obstantībūs Gallīs prōgressus est*.

85. The active voice has no past participle; i.e., there is no simple form to express the English “having loved,” “having gone,” etc. This deficiency may be supplied by the use of *cum* (*when*) followed by the pluperfect subjunctive active; or the passive participle may be used in the ablative absolute construction (§ 82). *E.g.*,

Having heard this, he departed,
haec cum audivissēt (or hīs rēbūs audītīs) ābīit.

NOTE.—Deponent verbs alone possess a past participle with an active sense. *E.g.*, from *vĕnōr* (*I hunt*) comes *vĕnātus* (*having hunted*). For exceptions to this rule see § 63, NOTE.

86. The same conjunction, with the pluperfect subjunctive passive, may replace the perfect participle passive. *E.g.*,

The slaves, having been tortured, were put to death,
servī, cum cruciātī essent, necātī sunt.

87. Similarly, cum with the imperfect subjunctive active may take the place of the present participle active. *E.g.*,

This being so, he refused to go,
cum haec ita essent, ire noluit.

NOTE 1.—The present participle is used when the idea to be expressed is that of mere *coincidence* in time; but when, as generally happens, the English present participle gives a *reason*, cum and the subjunctive must be used. Thus: *While listening to this he was pleased* = haec audiens gaudēbāt; but, *Because he heard this, or on hearing this, he was pleased* = cum haec audirēt, gaudēbāt.

NOTE 2.—For the present and past participles expressing a purely temporal relation dum may be substituted (with a present indicative), or ūt or postquam (with a perfect indicative). See §§ 200, 202.

88. The same principle applies to the expression of the present participle passive, there being no simple form for the English “being loved,” etc. *E.g.*,

Augustus, being loved, was long emperor,
Augustus cum amārētūr dīu impērābāt.

NOTE.—What is in English a present participle must frequently be rendered in Latin by a perfect participle or its equivalent; e.g., *The river being now crossed, flūminē iam trāiectō*; *Spring being now come, cum iam vēr vēnissēt*; *Fearing this he returned, haec vēritūs rēdīit*.

89. There is no future participle passive equivalent to the English “being about to be loved,” etc. For this must be substituted a periphrasis. *E.g.*,

Being about to be put to death he confessed his crime,
cum in ēō essēt ūt necārētūr, facinūs confessus est.

NOTE.—In classical prose a similar expression would be employed in the active, the use of the future participle being almost confined to the periphrastic tensēs formed with sum.

THE GERUND AND GERUNDIVE.

90. The **gerundive** is a verbal **adjective** of three terminations, and (whatever its original force) is always, except when used for the gerund in accordance with § 92, **passive** in meaning, and denotes that the action of the verb ought to be applied to the substantive to which it refers. It can be used either attributively or predicatively (§ 13, NOTE 2). The agent is expressed by the dative (§ 111). *E.g.*,

Carefulness must be cultivated by us,
diligentiā cōlendā est nobis.

The State must be freed from fear,
mētū libērandā est civitās.

*NOTE 1.—The gerundive *with a negative* is sometimes used attributively to express *what can be done*, rather than *what ought to be done*; e.g., *Hardships that cannot be escaped*, lābōrēs nōn fūgiendī. For the predicative use of the accusative gerundive, see § 242.

NOTE 2.—The gerundive is confined solely to transitive verbs. Duty or necessity may be expressed by intransitive verbs in the construction explained in § 94. (The gerundive of frūōr, fungōr, pōtior, ūtor, and vescōr is used in the oblique cases, but these verbs were transitive in early Latin.)

91. The **gerund** is a neuter verbal **substantive**, used in the singular in all cases (except vocative). It is active in meaning, but, except in the genitive, and under some circumstances in the ablative, cannot govern a *direct* object. *E.g.*,

The art of speaking,
ars dīcendī.

He conquers by fleeing,
fūgiendō vincit.

Fit to govern all,
aptūs ad omnībūs impērandum.

Obs.—The gerund often stands in place of an abstract verbal substantive in -iō; e.g., *Accused of thieving (or theft)*, rēūs fūrandī.

92. In place of the gerund and direct object the **gerundival** construction is generally used; the rule for which is

that the substantive (or word used in place of a substantive) is put in the case in which the gerund would have stood, and that the gerundive agrees with this substantive in gender, number, and case. This construction is invariably to be used instead of the accusative or dative of the gerund with a direct object; in the genitive either construction may stand, but in the ablative the gerundive is commoner. *E.g.*,

Two commissioners for minting bronze and allotting lands,
dūōvīrī aerī flandō, āgrīs assignandīs.

Fit to govern all,
aptūs ād omnēs rēgendōs.

*NOTE 1.—The following are the main usages of the gerund and gerundive:—

- (a) The genitive depends upon another substantive or an adjective; *e.g.*, ars dīcendī; lābōr vīae mūnīendae; insciūs impērandī.
- (b) The dative depends upon an adjective; *e.g.*, commōdūs aedīfīcandō; or stands as a dative of the work contemplated (§ 145); *e.g.*, milītēs praesīdīō tūendō rēlinquīt; dūōvīrī aerī flandō.
- (c) The accusative depends upon a preposition, usually ād.
- (d) The ablative depends upon a preposition (commonly īn), or stands as an ablative of instrument or cause; *e.g.*, vīrēs acquīrīt ēundō.
- (e) The gerundive is used in all cases adjectivally.
- (f) The nominative gerund is used as in §§ 94-96.

NOTE 2.—The beginner should remember that he may always substitute the gerundive construction for the gerund and direct object, and is advised to do so if in any doubt as to which construction he should use.

93. The genitive of the gerund or gerundive, depending upon causā, grātīā (*for the sake of, on the plea of*), is used to express purpose. *E.g.*,

Those men cross the sea to acquire learning,
illī discendī causā mārīā trāmittunt.

This he did to conciliate the people,
īd pōpūlī concīliandī grātīā fēcīt.

94. The gerund of an intransitive verb is used in the nominative singular with *est*, *ērāt*, etc., to imply duty or necessity. *E.g.*,

There is (the duty of) going, i.e., One ought to go,
ēundum est.

Obs. 1.—This is the only construction in which the nominative of the gerund can be used.

Obs. 2.—The accusative gerund is similarly used with the infinitive *essē*, etc., in the construction explained in § 104.

95. If the person (agent) be expressed, it is put in the dative. *E.g.*,

We must go,
ēundum est nōbīs.

96. The gerund so used may govern any case which is admissible with the verb to which it belongs. *E.g.*,

You must enjoy life,
tībi frūendum est vītā.
One's parents ought to be obeyed,
pārendum est pārentībūs.

NOTE.—When the gerund thus takes a dative of the object, the agent is usually, to avoid ambiguity, expressed by the ablative with *ā*, *āb*; e.g., *Parents must be obeyed by their children, pārentībūs ā libērīs pārendum est.*

THE SUPINES.

The supines are, respectively, the accusative and ablative cases of a verbal substantive (§ 80).

97. The supine in *-um* is joined to verbs of motion to express purpose, and may take an object in any case proper to its verb. *E.g.*,

We have come to warn, not to annoy you,
vēnīmūs mōnītum tē, nōn flāgītātum.

Obs.—The supine in *-um* is an accusative verbal substantive, and its use is like that of the accusative of names of towns (§ 113), the action being regarded as the goal; thus, *irē auditum* is parallel to *irē Rōmam*. It is very often used with the verb *irē* (*to go*).

98. Hence its use in the future infinitive passive with *īrī* (a verb of motion), which, being intransitive in the active (*ěō*, *īřě*), is therefore impersonal in the passive (see § 76). *E.g.*,

I think they are going (lit., *there is a movement*) *to kill Caesar*, i.e., *I think Caesar will be killed*,
pŭtō Caesārem occīsum īrī.

NOTE 1.—Thus, in the example above, the accusative case *Caesārem* is in reality the object of the supine *occīsum*, and not the subject of *īrī*.

NOTE 2.—This also explains why the future infinitive passive never varies to express number or gender, the supine being itself invariable; e.g., *I think your daughters will be loved*, *pŭtō filiās tŭās āmātum īrī.*

NOTE 3.—For the periphrastic future infinitive passive, see § 286.

99. The supine in *-u* is an ablative verbal substantive, and stands as an ablative of respect (§ 148) after certain adjectives and substantives. It is in common use only in the case of certain verbs of *saying*, *perceiving*, and *knowing*, with *nascōr* (*nātŭ*, *by birth*) and *fāciō* (*factŭ*, *in doing*). It never governs an object. *E.g.*,

Wonderful to say,
mīrābilē dictŭ.

If it be lawful to say it,
sī fās est dictŭ.

NOTE.—The supine in *-u* is found with *fācilīs*, *difficīlīs*, *mīrābilīs*, and after *fās*, *nēfās*, *ōpŭs*.

THE INFINITIVE.

100. The infinitive mood is so called because it admits no limitations of person or (except when expressed by a participle and *essē*) of number.

NOTE.—The infinitive is originally a case—in Latin a dative or locative—of a verbal substantive, but is used as an indeclinable neuter substantive with many of the characteristics of a verb; it has voices and tenses, it may have a subject or object, and it is qualified by adverbs.

101. As indeclinable verbal substantives, the present and (more rarely) the perfect of the infinitive mood are used as **nominative** or **accusative** cases in the sentence, and are always neuter in gender. E.g., *To recall them or to restrain them by force was equally hazardous*, **illōs aut rēvōcārē aut vī rētīnērē pārītēr anceps ērāt** (nominatives); *I will teach Rullus to be silent*, **dōcēbō Rullum tēcērē** (accusative).

NOTE 1.—The infinitive thus used may of course govern any case proper to the verb to which it belongs. E.g., *It is a crime to put a Roman citizen in bonds*, **fācīnūs est vīncērē cīvem Rōmānum**.

NOTE 2.—The other cases of the infinitive are supplied in prose by the gerunds and supines.

Obs.—Many English abstract nouns may be rendered by the Latin infinitive. E.g., *Love delights me*, **āmārē mē dēlectāt**; *Self-satisfaction was habitual with him*, **mōs ērāt ēī sībī plācērē**.

102. Many verbs require a dependent infinitive to complete their meaning—the prolative infinitive; especially such as signify *will, power, duty*, and their opposites. E.g., *He determined to besiege Saguntum*, **Sāguntum oppugnārē stātūt**; *We ought to go*, **ōportēt nōs īrē**.

NOTE 1.—In the case of impersonal verbs, the so-called prolative infinitive is in reality the subject. (See § 65, Obs.)

*NOTE 2.—The construction of a prolative infinitive with adjectives, and with verbs other than the above, is poetical, and is especially common in Horace. E.g., in prose, *Worthy to learn* is not **dignūs discērē**, but **dignūs quī discāt**. (See § 235.)

Obs.—The prolative infinitive is sometimes called epexegetic or complementary.

*103. (i.) The present infinitive takes the place of the imperfect indicative in rapid narrative (**historic infinitive**).

E.g.,

The soldiers began to halt, to waver, to fly,
mīlītēs subsistērē, inclīnārē, fūgērē.

(ii.) Any tense of the infinitive may be used in **exclamations**. E.g.,

To think that you, my dear Terentia, should be so worried now!
tē nunc, mēā Tērentiā, sīc vexārī.

Obs.—The subject in the former usage is nominative, in the latter accusative. The subject of the historic infinitive is of the 1st or 3rd person. It has the sequence of a secondary tense. The usage is confined to present infinitives and the perfects *ōdissē* and *mēmīnissē*, and (in the best authors) to principal clauses only.

104. After verbs of thinking, knowing, perceiving, saying, and verbs expressing pleasure, grief, surprise, etc., the infinitive is regularly used in place of the (English) finite verb, and its subject is in the accusative case. The tense of the Latin infinitive is present, perfect, or future, according as the verb in the direct statement would have been present, past, or future. *E.g.*,

I saw that I at any rate was in danger,
essē mē quīdem in discriminē vīdebam.

They voted that envoys must be sent,
censūrunt mittendōs essē lēgātōs.

NOTE 1.—When the infinitive requires an object, that object will stand in the case proper to the verb; e.g., *I know that I am employing good counsels*, *sciō mē bonīs consiliīs utī*; *I feel that I am envied by others* (see § 60), *but that I am loved by you*, *sentīō mihi āb aliīs invīdērī, mē ā tē dilīgī*.

NOTE 2.—Such a sentence as *It is said that he went* (where in English a verb of saying, etc., is used impersonally) becomes in Latin *He is said to have gone*; i.e., *dīcītūr ābiissē*, not *dīcītūr eum ābiissē* (accusative and infinitive). So, *It was said that you were ill*, *dīcēbārīs aegrōtārē*. But *As Isocrates has been said to have stated*, *ūt Isocrātem dixissē trādītum est*. So generally with verbs of saying, shewing, thinking, and perceiving, the personal construction is used in the simple tenses, the impersonal in the compound tenses. Cp. § 14.

NOTE 3.—It must be remembered that there is a special reflexive pronoun of the 3rd person (*sē*, *sui*, *sibi*), and a corresponding possessive (*suius*); and that these words refer only to the *subject of the main verb*. *E.g.*, *He said that he had (himself) heard*, *dixīt sē audissē*; but, *He said that that (other) man had heard*, *dixīt illum audissē*; *He said that he would put up at his (own) country-house*, *dixīt sē ād villam suam dēversūrum essē*.

Obs.—The pronoun must always be inserted in such sentences: *He said he heard* becomes *dixīt sē audissē*, not *dixīt audissē*.

NOTE 4.—With *inquam* and its parts the accusative and infinitive construction is not used, but the actual words are quoted. *E.g.*, “*I have heard*,” *he said*, *audīvī, inquīt*.

NOTE 5.—All appositive substantives, and all predicative substantives, adjectives, and participles, will of course be in the accusative case to agree with that to which they refer. E.g., *I am aware that you, wretch that you are, never take thought for the state*, *sentīō tē, vīrum nēquissimum, numquam rēipublicae consūlērē*; *He understood that he was at last caught*, *intellēgēbāt sē iam exceptum essē*.

105. The same construction may follow any verb, or phrase equivalent to a verb, expressing declaration or feeling. Such are—*fāmā est*; *ōpīnīō, spēs, mētūs est*, etc.; *certiōr fiō* (*I am informed*); *auctōr sum* (*I vouch for it that*). E.g.,

It was clear that they, not having been admitted, would at once go to Carthage,

appārēbāt ēōs nōn admissōs prōtīnūs Carthāginem itūrōs essē.

There is a story that a youth was seen by him in his sleep,

fāmā est in quīētē vīsum essē āb ēō iūvēnem.

Some vouch for the statement that the rings filled up more than three bushels,

sūpēr trēs mōdīōs ānūlōs explēvissē sunt quīdam auctōrēs.

106. After verbs of ordering, asking, advising, persuading, endeavouring, what is in English an infinitive must in Latin be represented by the subjunctive mood introduced by *ūt* or *nē*. E.g.,

He warns him to avoid all suspicion for the future,

mōnēt ūt in rēliqum tempūs omnēs suspiciōnēs vitēt.

He told his men not to advance too far,

impērāvīt sūis nē longiūs prōgrēdērentūr.

Obs. 1.—For the tense of the subjunctive, see § 213.

Obs. 2.—For the use of *quō* with comparatives see § 278, NOTE 1.

107. But *iūbēō, vētō*, and *cōnōr* take an accusative and infinitive. E.g.,

He bade them await his coming,

ēōs adventum sūum exspectārē iussīt.

In vain you strive to save my life,

frustrā vitae mēae subvērē cōnāmīnī.

108. Verbs of wishing, such as *cŭpŭlŏ*, *vŏlŏ*, *nŏlŏ*, *mālŏ*, etc., admit either the infinitive, with subject (if expressed) in the accusative, or (except *nŏlŏ*) the subjunctive with or without (§ 243) *ŭt* or with *nē*. *E.g.*,

Do not believe it,
nŏlŭ ĭd pŭtārē.

I should like him to be a friend of yours,
vēlim ŭt tŭbi āmicŭs sŭt.

I prefer that you should not ask,
mālŏ nŏn rŏgēs.

We desire you to enjoy your own goodness,
tē tŭā frŭi virtŭtē cŭpŭmŭs.

*Note. — *Cŭpŭlŏ* always, *optŏ* never, takes the infinitive in the best prose.

109. After verbs of hoping and promising, what is in English often a present infinitive must in Latin be expressed by a future infinitive. *E.g.*,

I hope to escape,
spērŏ mē ēvāsŭrum (essē).

He has promised to see to it,
hŏc sē cŭrātŭrum (essē) pollicŭtŭs est.

Obs. 1.—The subject of the infinitive, though omitted in English, must be expressed in Latin. See also § 286.

Obs. 2.—In the future infinitive, *essē* is more often omitted than not.

CHAPTER V.—RELATIONS OF AGENT AND INSTRUMENT, PLACE, SPACE AND TIME, PRICE AND VALUE, COMPARISON, QUALITY, AND MATERIAL.

AGENT AND INSTRUMENT.

110. The thing by which anything is done is the instrument, the person by whom anything is done is the agent. Both are expressed by the **ablative** case, the **instrument** without a preposition, the **agent** always with the preposition **ā** or **ăb**. *E.g.*,

He was slain with a Gallic arrow by a Gaul,
ā Gallō Gallicā sǎgittā est occīsūs.

NOTE 1.—When it is desired to represent a person as the *means* rather than the agent in an action, **pěr** is used. *E.g.*, *He was informed by means of messengers*, **pěr nuntīōs certīōr factūs est.**

* NOTE 2.—The ablative with **făcīō** in the sense of the English phrase *to do with* is instrumental; and **fīō** is similarly used in the sense of *to become of*. *E.g.*, *What are you to do with this fellow?* **quīd hōc hōmīnē făcīās?** *What will now become of (be done with) me?* **quīd mē nunc fiēt?**

111. But with a gerund, gerundive, or verbal adjective ending in **-bīlīs**, and *sometimes* with the perfect participle passive or a tense formed by the verb **essē** with that participle, the **agent** is expressed by a simple **dative**. (See § 95, and § 96, NOTE.) *E.g.*,

Here must we die,
hīc nōbīs mōriēdum est.

By whom have not Demosthenes' nights of study been heard of?
cuī nōn sunt audītae Dēmōsthēnīs vīgīliae?

* NOTE.—The use of the dative to express the agent with tenses other than perfect is poetical: *Land is beheld by you, water by me*, **terrā tībī, nōbīs aspiciuntūr āquae.**

PLACE.

Place may be viewed as—

- (A) The place to which one goes (accusative).
 (B) The place from which one goes (ablative).
 (c) The place at which an event takes place (locative or ablative).

112. (A) The place to which one goes must be expressed by the accusative with a preposition (ăd, în, etc.). *E.g.,*

They escaped to more open ground.
în ăpertîoră lăcă ēvāsērunt.

113. But in the case of the name of a town or small island, or dōmum, dōmōs (*home, to their homes*), or rūš (*to the country*), no preposition is used. *E.g.*,

We came to Brundisium and thence to Leucas,
Brundīsiūm pervēnīmūs, indē Leucādem.

Return home,
dōmum rēdītē.

I will go into the country,
ĕgō rūš ībō.

*NOTE.—**Ăd** is used with names of towns to express *to the neighbourhood of, before*. E.g., *Marius arrived before Zama*, **Mărius** **ăd** **Zămam** **pervēnīt**.

114. Should the name of the town be preceded by a substantive (*e.g.*, **urbem**, **oppīdum**) in apposition, then a preposition must be used with that substantive. *E.g.*,

To the city of Syracuse,
 ād urbem Sŷrācūsās.

To his village of Venusia,
Vĕnūsĭam ĭn vĭcum sŭum.

Obs.—Other such substantives are *mūnicipium*, *vīcūs*, *cīvītās*, *praesidium*, *cōlōniā*, *praefectūrā*.

115. With the names of countries and districts, and of large islands, a preposition is required, *ad* signifying *towards*, and *in* signifying *to*. *E.g.*,

The army was transported to Sardinia,
in Sardiniam trāiectūs est exercītūs.

He is setting out for (towards) Africa,
 ăd Africam prōficiscītūr.

NOTE.—Where in English we say, “He came to his friends at Carthage,” the Latin idiom requires “to his friends *to* Carthage”: *Carthāgīnem ad amīcōs vēnit*.

116. (B) The place from which one goes is expressed by the ablative with a preposition (*ā, āb, ē, ex, dē*, etc.) *E.g.*,

<i>He marched from the coast,</i> <i>ā mārī itēr fēcīt.</i>	<i>He will come down from the hills,</i> <i>dē montībŭs descendēt.</i>
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*NOTE.—This ablative of separation is not to be confounded with the dative of the indirect object (§ 42) with verbs of taking away, robbing, etc. *E.g.*, *I wrench the sword from you*, *tībi glādiŭm extorquēō*.

117. But in the case of the name of a town or small island, or *dōmō* (*from home*), or *rūrē* (*from the country*), no preposition is used (cp. § 113). *E.g.*,

<i>He fled from Athens,</i> <i>Āthēnīs aufūgīt.</i>	<i>He went away from home,</i> <i>dōmō ābīīt.</i>
<i>He has come hither from the country,</i> <i>rūrē hūc vēnit.</i>	

*NOTE.—A preposition is required where the neighbourhood of a town is meant; e.g., *He left (the harbour of) Brundisium*, *discessīt ā Brundīsīō*.

118. If, however, the name of the town is preceded by a substantive (*e.g.*, *urbē, oppīdō*) in apposition, the preposition must be used with the latter (cp. § 114, and *Obs.*). *E.g.*,

<i>From the city of Rome,</i> <i>ex urbē Rōmā.</i>	<i>From the town of Massilia,</i> <i>āb oppīdō Massīliā.</i>
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119. Names of countries and districts, and of large islands, require the preposition. *E.g.*,

He set sail from Africa,
ex Afrīcā solvīt.

NOTE.—The rule in § 115, NOTE, applies here. *E.g.*, *He journeyed hither from his friends at Corinth*, *Cōrīnthō āb amīcīs hūc itēr fēcīt*.

Obs.—The above rules apply to *motion to* and *motion from* a place. In expressions of *measurement* a preposition is always required; e.g., *It lies ten miles from Rome*, *ā Rōmā dēcēm milīā passŭm ābest*. So, always, *far from*, *longē āb, prēcŭl āb*; *near to*, *prōpē āb*.

120. (C) The place at which an action is performed (unless it fall under § 122) is expressed by the **ablative** with **in**. *E.g.*,

A city situated on sloping ground,
urbs in acclivī lōcō sitā.

He pitches his camp on the bank,
castrā in rīpā pōnīt.

NOTE 1.—Occasionally **ad** (§ 113, NOTE) or **apud** with the accusative is used, meaning *near to*.

NOTE 2.—Hence the use of **apud mē**, **apud illum**, etc., *at my house*, *at his house*.

121. The **preposition** is usually omitted when the substantive is qualified by **mēdiūs** or **tōtūs**. *E.g.*,

A river runs in the middle of the city,
flūmēn mēdiā urbē flūīt.

This is being noised abroad throughout the whole province,
haec tōtā prōvinciā pervulgantūr.

*NOTE 1.—The following ablatives may also be used without a preposition: **lōcō**, **dextrā**, **laevā**, **terrā mārīquē**, and (if accompanied by an adjective or genitive) **lōcīs**, **partē**, **partībūs**, **rēgiōnē**.

NOTE 2.—In *poetry* many substantives are used in the ablative without a preposition, and with or without an epithet, to denote *place where*; but this licence must on no account be imitated in prose.

122. The name of the **town** or small island at which a thing takes place is in the **ablative without a preposition** if it be singular of the third declension, or plural of any declension; but singular names of towns of the first and second declensions and a few of the third declension employ **locative** forms (identical with the genitive in the first and second declensions). *E.g.*,

I was stopping at Athens,
Āthēnīs mānēbam.

He is living at Rome,
Rōmae vīvīt.

He lives at Malta,
Mēlītae vīvīt.

He was born at Naples,
Nēāpōlī nātūs est.

He died at Tarentum,
Tārentī mortūūs est.

He was born at Tišur,
Tībūrī nātūs est.

NOTE 1.—Original locative forms are seen in *e.g.*, **Rōmai** (an old form of **Rōmae**), **Cōrīnthī**, and **Karthāgīnī**.

NOTE 2.—Names of countries and large islands require the preposition: *e.g.*, *In Africa*, **în Africă**; *In Sicily*, **în Siciliă**. Cp. §§ 115, 119.

NOTE 3.—Note also the forms **dŏmī** (*at home*), **hŭmī** (*on the ground*), **bellī**, **militiæ** (*at the wars*), **rŭrī** (*in the country*); and **ănimī** in phrases such as **aegĕr ănimī**, *sick at heart*.

123. The road by which one goes is expressed by the simple ablative. *E.g.*,

Starting for the Hiberus (Ebro) by the sea-coast,
prŏfectŭs ăd Hībĕrum mărĭtimă ōră.

*Obs.—This use of the ablative, in which the place is also the means, is partly local and partly instrumental (see p. 53).

NOTE.—The more common adverbs of place are: **hŭc** (*hither*), **illŭc** or **ĕŏ** (*thither*), **quŏ** (*whither*), **hinc** (*hence*), **illinc** (*thence*), **indĕ** (*thence*), **undĕ** (*whence*), **hĭc** (*here*), **illĭc** (*there*), **ĭbi** (*there*), **quā** (*where*), **ŭbi** (*where*).

SPACE AND TIME.

Space and time may be viewed in two ways, according as the question to be answered is (A) Of what extent? or (B) At what point? The former question is answered by the accusative of extent, the latter by the ablative of time and by the place-constructions mentioned in §§ 120-122.

124. (A) The accusative is the case for the expression of all statements of duration, length, etc., of time or space. *E.g.*,

He is thirty years old,
trīgintă annŏs nătŭs est (lit., *he has been born for thirty years*).

He was travelling for two days,
bĭdŭm ĭtĕr faciĕbăt.

The hill was 200 feet high,
altŭs ĕrăt mons dŭcentŏs pĕdĕs.

NOTE.—The distance at which an event takes place is expressed by the ablative of measure preceded by **ă** or **ăb** used adverbially; *e.g.*, *He fortified a camp eight miles away*, **ăb octŏ mĭlĭbŭs passŭm castră mŭnĭĭt** (lit., *distant by eight miles*). But if the point from which the

measurement is made is specified, it is expressed by an ablative with *ā* or *āb*, and the word or words denoting the distance are put in the accusative (of extent) or in the ablative (of measure); e.g., *He fortified a camp eight miles from Rome, octō milīā (or milībūs) passūm ā Rōmā cāstrā mūnīit.* (Cp. § 119, *Obs.*)

125. (B) But the ablative is the case expressing the time at which or within which an action takes place. *E.g.,*

The Arabs wander about the plains in winter and in summer,
Arābēs campōs hiēmē ēt aestātē pērāgrant.

He completed the journey in two days,
bīdūō itēr confēcīt.

Within fifteen days of his arrival in winter quarters,
dīēbūs quīndēcim quībūs īn hībernā ventum est.

*NOTE 1.—The use of the ablative to express extension instead of the accusative is rare in Latin of the best period and is not to be imitated; e.g., *For nine years he so behaved himself, nōvem annīs itā sē gessīt.*

*NOTE 2.—The preposition *īn* is used when a distributive or adverbial numeral forms part of the expression; e.g., *We receive news thence barely three times a year, indē vix tēr īn annō nuntīum excīpīmūs.*

126. The date at which an event takes place may also be viewed as so long before or after another event. This can be expressed (i.) by the ablative of the degree of difference (§ 129) with *antē* or *post* used adverbially, or (ii.) by *antē* or *post* used as a preposition governing the accusative and placed either before or after the numeral or other adjective. *E.g., He arrived ten days afterwards* may be expressed thus:—

(i.) *Pervēnīt dēcem dīēbūs post or dēcem post dīēbūs.*

(ii.) *Pervēnīt post dēcem dīēs or dēcem post dīēs.*

NOTE 1.—If *quam* follows, the ordinal numerals may be used instead of the cardinal, the ablative then expressing “time at which”; e.g., *302 years after the foundation of Rome, annō trēcentēsīmō altērō post (or post trēcentēsīmum altērū annū) quam condītā est Rōmā.*

*NOTE 2.—To express *ago*, *ābhinc* is used with cardinal numerals and the accusative; e.g., *He died fourteen years ago, ābhinc annōs quattuōrdēcim mortūūs est.*

PRICE AND VALUE.

127. The price for or with which a thing is bought, sold, etc., is expressed (1) by the **genitive** forms **tantī**, **quantī**, **plūrīs**, **mīnōrīs**, and (2) by the **ablative** of other words.

Bought at what price? For little. At what price, I say? For eight asses. Take it away,
Quantī emptum? Parvō. Quantī ergō? Octussībūs. Aufēr.

128. The greatness or smallness of the **value** at which a thing is held is expressed by the **genitive** of certain words (**tantī**, **quantī**, **magnī**, **parvī**, **plūrīs**, **mīnōrīs**, **plūrīmī**, **maxīmī**, **mīnīmī**, **floccī** (*flock of wool*), **assīs** (*penny*), **hūiūs**, **nīhīlī**, etc.); but with the verb **aestīmō** the **ablative** may also be used.

He does not value the whole state at a straw,
tōtam rem publicam floccī nōn fācīt.

He is esteemed more highly than Lucius,
plūrīs hābētūr quam Lūciūs.

I think that virtue should be valued highly,
virtūtem magnō aestīmādam pūtō.

Obs.*—The **ablative of price is probably **instrumental** (p. 53), the price being regarded as the instrument of purchase; but the use of the **ablative** to denote the value *at* which a thing is held is **local**, the **locative** having for the most part become merged in the **ablative**. The forms **tantī**, **magnī**, **parvī**, etc., are probably **genitives** of quality.

COMPARISON.

129. With a comparative an **ablative** of measure may be used to answer the question, "By how much?" and an **ablative** of the standard from which divergence is reckoned to answer the question, "Than what?" *E.g.,*

The sun is many times larger than the moon,
sōl multīs partībūs māiōr est lūnā,

130. A large number of so-called adverbs are really ablatives of measure. Such are *multō*, *paulō*, *nīhīlō*, *hōc*, *ēō*, *quō*, *tantō*, *quantō*, *dīmīdiō*. *E.g.*,

God is (by) far wiser than men,
est dēūs hōmīnībūs multō prūdentiōr.

*NOTE 1.—*Ēō . . . quō* are respectively the ablative singular neuter of *īs* and *quī*, and literally signify “by so much” . . . “by how much.” They correspond to the phrase “in proportion as,” and to “the . . . the.” *E.g.*, *You will do that better in proportion as you do it sooner, The sooner you do that the better, quō cītīūs, ēō mēlīūs id faciēs* (lit., *By how much the sooner you do that, by so much the better you will do it*). The same applies to *tantō . . . quantō*. *E.g.*, *He feared the more in proportion as the affair was more plain, tantō plūs mētūēbāt quantō rēs āpertīōr ērāt; His boldness is in inverse proportion to his wickedness, quantō nēquīōr, tantō mīnūs audax est.*

Obs.—The clause containing the relative (*quō*, *quantō*) usually precedes the other.

*NOTE 2.—The use of *ēō . . . quō*, meaning *thither . . . whither*, must not be confused with the above. It can of course stand with verbs alone, while the former can only stand with comparatives. *E.g.*, *Caesar was hurrying to the place whither he had already sent forward his troops, ēō festīnābāt Caesār quō iam cōpīās sūās praemīsērāt.*

131. The standard of comparison may also be introduced by *quam* (*than*), in which event it remains in the same case as that which is compared with it. *E.g.*,

The sun is larger than the moon,
sōl māiōr est quam lūnā.

I think that he is more learned than you,
illum doctīōrem essē quam tē pūtō.

132. This is the regular construction when the standard of comparison is expressed in the form of a clause or an infinitive mood. *E.g.*,

This is something other than what I thought (it was),
ālīūd est hōc quam quōd pūtābam.

It is better to die nobly than to live disgracefully,
mēlīūs est hōnestē mōrī quam turpītēr vīvērē.

*NOTE 1.—Positive adjectives with a comparative force are followed by *quam*, and also by *atquē* (or, before consonants, *āc*); *e.g.*,

And another than Cato has said it, quod aliūs quam (or atquē) Cātō dixit. The adverbs pārītēr, sīmilitēr, aequē, sīmūl (as soon as), usually take āc, atquē. So idem atquē, the same as.

NOTE 2.—**Quam** is joined to the adverbs **antē, priūs, post, postēā**, either as one word (**postquam**, etc.) or separately. See § 291, NOTE 2.

NOTE 3.—For other constructions expressing comparison, see §§ 179, 180.

NOTE 4.—After **plūs, mīnūs, ampliūs**, followed by a numeral, **quam** is omitted; e.g., *Two hundred and more were slain, plūs dūcentī caesī sunt.*

NOTE 5.—Observe: *Quicker than I hoped, spē mēā cēlērīūs; Quicker than any one expected, spē omnīum cēlērīūs; More than right, plūs iustō; It was done almost before it was mentioned, prōpē cēlērīūs dictō factum est.*

NOTE 6.—**Mālō** (*I prefer*) takes **quam**; e.g., *I preferred to go away rather than to stay, ābirē quam mănērē mālūi.*

QUALITY AND MATERIAL.

133. Neither the **genitive of quality** nor the **ablative of quality** (or description) can stand without an epithet. *E.g.,*

A boy of noble mien,
ingēnūi vultūs pūr.

A man of advanced age,
vīr prōvectā aetātē.

NOTE.—The difference between the genitive and ablative of quality is that the former usually expresses more fixed and permanent qualities, the latter incidental and minor characteristics; e.g., *A man of shabby garb, but of most firm character, vīr sordidā vestē, idem ingēnūi constantissimī.*

134. The **genitive of material** denotes that of which a thing consists, or its material or kind; the **ablative of material** requires the preposition **ex** in classical prose. *E.g.,*

A squadron of three hundred horse,
ālā trēcentōrum ēquītum.

A heap of corn,
ācervūs frūmentī.

We consist of mind and body,
ex ānīmō constāmūs et corpōrē,

CHAPTER VI.—VARIOUS RELATIONS EXPRESSED BY CASES.

RELATIONS EXPRESSED BY THE ACCUSATIVE.

The accusative is the case of the direct object, of the goal of motion, and of extent.

For the accusative of the direct object, see §§ 30-36, 59.

For the accusative of the goal of motion, see §§ 97, 112-115.

For the accusative of space and time (extent), see § 124.

The accusative follows many prepositions (§ 151). The accusative is also used as subject to the infinitive; see §§ 103 (ii.), 104.

135. The neuter of an interrogative or relative pronoun may stand as an **accusative of respect**, and a similar construction is used in poetry with other words (see § 59, *Obs.*).

E.g.,

Why (lit., as to what) does he lecture me?
quid illē mē castīgāt?

I was anxious because (lit., as to the fact that) you did not come,
quōd nōn vēnistī, tīmēbam.

NOTE 1.—Hence the rendering of *But if* by **quōd sī** (lit., *as to which, if . . .*), and of *What about the fact that . . . ?* by **quid, quōd . . . ?** (with indicative).

*NOTE 2.—To this usage belong the phrases, *At that time of life* **īd aetātis**; *At that point of time*, **īd temporis**; *As far as I am concerned*, **mēam vīcem**; *For a great (the most) part*, **bōnam (maximam) partem**.

136. The accusative singular neuter of many adjectives is used adverbially. *E.g.*,

In manly excellence he is easily the first,
virtutē facilē princeps est.

NOTE.—Hence the adverbs multum, paulum, postrēmum, pōtissimum, primum, etc. Similarly cēterā.

137. The accusative is freely used in exclamations. *E.g.*,

O blessed Rome, new born when I was consul!
Ō fortunātam nātam mē consulē Rōmam!

*NOTE 1.—The infinitive of exclamation (§ 296) is in reality an accusative.

*NOTE 2.—Eccē, ēn (*lo !*), take a nominative in classical prose; vae (*woe !*), ei (*hei*) (*alas !*), take a dative; e.g., *Look, here is your letter !* eccē tūae littērae ! *Woe to the vanquished !* vae victīs !

RELATIONS EXPRESSED BY THE GENITIVE.

138. For the genitive as object, see §§ 37-40, 69.

For the genitive of quality and material, see §§ 133, 134.

The genitive, except in the comparatively few instances in which it stands as object of a verb, is adnominal, *i.e.*, it is to be taken in close connection with a substantive, and not (like the other cases in most of their uses) with a verb.

For genitive forms denoting price and value, see §§ 127, 128.

*NOTE.—The use of the genitive to denote that in respect of which an adjective is applicable (e.g., *Advanced in years*, aevī mātūrūs; *Reserved in his hate*, occultūs ōdiī) is confined to the poets and later prose writers.

139. The genitive (subjective) takes the place of an adjective, possessive or other, when the corresponding adjective is not in use. *E.g.*, *The armour of Pallas*, armā Pallādīs; but, *My opinion*, mēā sententiā; *The name of the Romans*, nōmēn Rōmānum; *A soldier of Pompeius*, milēs Pompēiānūs.

140. The subjective genitive expresses the author or possessor of a thing, or the doer of an action. *E.g.*,

Statues made by Polycletus,
Pōlyclētī signā.

Caesar's gardens,
Caesārīs hortī.

Injuries done by the citizens,
iniūriāe cīvium.

A father's love,
āmōr pātrīs.

NOTE.—In form there is no difference between the subjective and the objective genitive. Thus, *iniūriāe cīvium* may mean either “wrongs done *by* the citizens” or “wrongs inflicted *upon* the citizens.” To determine whether a genitive case be subjective or objective, the substantive upon which it depends must be turned into the corresponding active verb, and, according as the context requires the thing expressed in the genitive to be the subject or the object of the verb so obtained, the genitive will be subjective or objective. *E.g.*, in the sentence, *invāsīt hostēs tīmōr Rōmānōrum*, the genitive is manifestly objective, for the sentence implies *hostēs tīmēbant Rōmānōs*. But in the sentence, *tīmōr Rōmānōrum rem perdīdīt*, the genitive is plainly subjective, for the sentence implies *Rōmānī tīmēbant*.

141. The partitive genitive expresses the *whole* of which the substantive on which it depends is regarded as a part; hence it is also known as the genitive of the divided whole. *E.g.*,

A large portion of mankind,
magnā pars hōmīnum.

Very many of the Romans,
plūrīmī Rōmānōrum.

NOTE 1.—It frequently depends upon an adjective used substantively in the neuter nominative or accusative; e.g., *Very little prudence*, mīnimum prūdentiāe.

NOTE 2.—It is similarly used with pronouns and adverbs of quantity; e.g., *āliquīd*, *pārum*, *sātīs*, etc.; and even with adverbs of place; e.g., *Where in the world?* ūbi terrārum? Observe also, *At that time of life*, īd aetātīs; *At that point of time*, īd tempōrīs. Cp. § 135, NOTE 2.

NOTE 3.—After such words of quantity, the English abstract substantive is often replaced by the genitive of an adjective of the second declension used substantively in the neuter singular; e.g., *What pleasantness!* quīd iūcundī! *No meanness*, nīhīl sordīdī.

Obs.—But adjectives of the third declension always, and adjectives of the second declension sometimes take the ordinary adjectival construction; e.g., *Nothing that was abject*, nīhīl hūmīlē (not hūmīlīs); *No meanness*, nīhīl sordīdum.

142. The **predicative genitive** expressing the person or thing whose nature, duty, or habit something is, is merely a use of the subjective genitive. *E.g.*,

It is Nature's task (duty, or habit, etc.) to produce living things,
Nātūrae est ānīmālīā prōcrēārē.

To pursue virtue is the part (habit, mark, etc.) of a wise man,
sāpientīs est virtūtem sēquī.

*NOTE.—Analogous is the use of the genitive of quality as a complement (§ 7, NOTE), which is found mostly in poetry; e.g., *To bring lands under one's sway, terrās sūae dīcīōnīs fācērē.*

RELATIONS EXPRESSED BY THE DATIVE.

For the dative as object, see §§ 41-50, 70.

For the dative of the agent, see § 111.

The dative is the case of the person or thing affected in the remoter degree.

143. The **dative of advantage** and **disadvantage**, the **dative of reference**, and the **ethic dative** are each a form of the dative of the person or thing remotely affected, *i.e.*, of the dative of the indirect object. *E.g.*,

Be rich to thyself (advantage), poor to thy friends (disadvantage),
estō dīvēs tibi, paupēr āmicīs.

He will be renowned in the eyes of all (reference),
illē clārūs ērīt cunctīs.

But of a sudden, you know (ethic), Caninius comes to me in the morning,
āt tibi rēpentē vēnīt ād mē Cānīniūs mānē.

Obs.—"For," meaning "on behalf of," "instead of," must be translated by the ablative with *prō*. *E.g.*, *For (i.e., on behalf of) king, law, and flock, prō rēgē, lēgē, grēgē; Let us love virtue instead of vice, virtūtem prō vitīis dilīgāmūs.*

NOTE 1.—The dative of advantage, coupled with the verb *sum*, represents the corresponding tense of the verb *hābēō*. *E.g.*, *The consul had an only son, ērāt consūlī filiūs ūnicūs (= consūl hābēbāt filiū ūnicū).*

*NOTE 2.—The dative often stands for the English genitive of possession. *E.g.*, *We whose life is vigorous, nōs quībūs vitā vīgēt; He struck off the slave's head, servō capūt percussīt.* Such a usage is common in Livy and the poets, but not in Cicero.

*NOTE 3.—The ethic dative is limited to the personal pronouns, and expresses interest, affection, surprise, or sarcasm. Cp. the Shakespearian “He plucked me ope his doublet.”

144. The dative of the complement (§ 7, NOTE), also called **predicative dative** or dative of result, is joined to the verbs **sum**, **dō**, **dūcō**, **hābēō**, **vertō**, and a few others. *E.g.*,

These forces will be a protection to you,
hae cōpīae vōbīs praesīdīō ērunt.

He sent his third line as a support,
tertīam āciem subsīdīō mīsīt.

Gratitude is considered a burden,
grātīā ōnērī hābētūr.

Obs.—With **sum** and the passive of **dūcō**, etc., the predicative dative refers to the subject; with the active of **dūcō**, etc., to the object.

NOTE 1.—Such a dative as is treated of in § 143 is usually found in the same clause with the predicative dative when **sum** is the verb used; e.g., *The greedy sea is a destruction to sailors*, **exītīō est āvīdum mārē nautīs**. Hence the name “double dative” is often given to this construction.

NOTE 2.—The predicative dative is always in the singular number, and has either no attribute or one denoting quantity (e.g., **magnūs**).

145. Purpose may be expressed by the **dative** of the **work contemplated**, which may be used with substantives and factitive verbs. *E.g.*,

Three commissioners for partitioning lands were appointed,
tresvīrī āgrīs dīvīdendīs crēatī sunt.

Obs.—The gerund (without a direct object) and the gerundive (where the gerund would have a direct object) are frequent in this construction (§ 92).

NOTE.—To this usage belong the phrases, *To be solvent*, **solvendō essē** (lit., *to be for paying*); *To sound a retreat*, **rēceptūi cānērē**.

146. The dative must **not** be used to convey the idea of the **goal of motion**, though it occasionally has this force in poetry. *E.g.*,

He sends me a letter (dative of advantage),
mittīt mīhi littērās.

He sends a letter to me (motion),
mittīt ād mē littērās.

A shout goes up to heaven,
īt clāmōr caelō (VERGIL).

147. A peculiar idiomatic assimilation often occurs (though not in the best prose) in expressions of naming, the proper name being put in the dative case in agreement with the substantive denoting the person or thing so named. *E.g.*,

To this mountain was given the name Poeninus,
huīc montī Poenīnō nōmēn indītum est.

The name of Egerius was given to the boy,
pūērō Ēgērīō indītum nōmēn.

NOTE.—In the best prose the name is put in the nominative; e.g.,
The name of the spring is Arethusa, fontī nōmēn Ārēthūsā est.

RELATIONS EXPRESSED BY THE ABLATIVE.

The ablative has three distinct usages:—

- (A) **Local** (§§ 120-123), with which may be classed its use to express the time at which or within which an action takes place (§ 125), including the ablative absolute (§§ 82-84), the value at which a thing is held (§ 128), and the part concerned (ablative of respect, §§ 99, 148);
- (B) **Instrumental** (§ 110), including its use to express price (§ 127), degree of difference (§§ 129, 130), quality and material (§§ 133, 134), manner (§ 149);
- (C) **Ablative proper** (*ablātūs* = *taken away*), including the place from which one goes (§§ 116-119), the standard from which divergence is reckoned (§ 129), origin (§ 150).

The usages of the ablative as object (§§ 51-55) may be classed as instrumental, except those denoting separation or privation, which fall under the heading of ablative proper. The ablative is also used after some prepositions. See §§ 110, 151.

148. The ablative of respect is joined to verbs and adjectives. *E.g.*,

You have gone wrong in the dates,
tempōribūs errastī.

Keen in wit, he is advanced in years,
ingēniō acēr, annīs prōvectūs est.

149. Manner is expressed by the ablative of a substantive accompanied by the preposition cum or an epithet.

They treat for peace in good faith,
dē pācē cum fidē āgunt.

He entrusted to you the whole of his property in all good faith,
tibi optimā fidē suā omniā concessit.

Obs.—The Latin preposition in is not used with an ablative to express manner. In optimā fidē would not be admissible for in all good faith.

NOTE 1.—Manner may also be expressed by an adverb, and therefore *quickly* may be rendered by (1) celeritē, (2) cum celeritatē, (3) summā cum celeritatē, or (4) summā celeritatē; but NOT by the simple ablative celeritatē.

NOTE 2.—A few ablatives are exceptions to this rule, and are used alone to express manner. The chief are: *by chance*, cāsū; *by craft*, dōlō; *by chance, fortē*; *rightfully*, iūrē; *wrongfully*, iniuriā; *naturally*, nātūrā; *by choice*, spontē; *by force*, vī.

150. An ablative, with or without the preposition ex or dē, is used to express origin, chiefly with participles. *E.g.*,

One born of Jove and Maia,
Iōvē nātūs ēt Maia.

Having become a deserter after being an ambassador,
transfūgā ex orātōrē factūs.

NOTE 1.—The preposition is usually omitted when immediate descent ("son of," "daughter of") is implied, but not when more remote descent is in question.

*NOTE 2.—The usual words denoting origin are—nātūs (*son of*); nātā (*daughter of*); ortūs; gēnitūs; sātūs (*sprung from*).

CHAPTER VII.—PREPOSITIONS.

151. The following prepositions are used with the ablative case :—

Ā, āb, absquē, abs, and dē;

Cōram, pālam, cum, ex, ē;

Sīnē, tēnūs, prō, and prae.

Īn and **sūb** are followed by the accusative when motion is implied, and by the ablative to denote rest. E.g., *Into the garden, ĭn hortum; In the garden, ĭn hortō; Up to the wall, sūb mūrūm; Under the wall, sūb mūrō.*

Subtēr takes the accusative (in poetry sometimes the ablative) and is not common.

Sūpēr, though regularly constructed with the accusative, is found in poetry with the ablative.

Tēnūs sometimes takes the genitive, but not in Cicero; it is always placed after its noun.

All other prepositions are used with the accusative only.

Note the following phrases :—

Near the city, prōpē āb urbē.

Far from the city, prōcūl āb urbē.

In the front, in the rear, ā frontē, ā tergō.

Until late at night, ād multam noctem.

Furthermore, ād hōc (haec).

In the day- (night-) time, dē diē (noctē).

On purpose, dē (ex) industriā.

Anew, dē nōvō, dē intēgrō.

In a line with (opposite to) the bridge, ē rēgiōnē pontis.

To the interest of the state, ē rē- publicā.

To one's liking, ē sententiā.

Advantageous, ex ūsū.

In this wise, to this effect, ĭn hunc mōdum.

For the day after to-morrow, ĭn tertium diem.

In turns, ĭn vīcem.

As far as I am concerned, pēr mē.

Of itself (himself, themselves), for its own sake, pēr sē.

Through grief (in negative sentences only), prae dōlōrē.

Such is your affection, prō āmōrē tūō.

To the best of my power, with all my might, prō vīribūs, prō vīrīlī partē.

At nightfall, sūb noctem.

CHAPTER VIII.—PRONOUNS, COMPARATIVES, AND SUPERLATIVES.

152. The personal pronouns are:—(i.) first person, *ĕgō, nōs*; (ii.) second person, *tū, vōs*; (iii.) third person (reflexive), *sē*. *Īs* and *illē*, used for the 3rd person, are respectively determinative and demonstrative, not personal, pronouns.

As a rule the verb-ending is considered sufficient as a mark of person, the pronoun not being added in the nominative case except for the sake of emphasis or in drawing a contrast between subjects of different persons.

E.g.,

I am going,
ābēō.

I for my part did not believe it,
nōn ĕgō crēdīdī.

I shall go to the country, but do you remain here,
ĕgō rūs ībō; vōs hīc rēmānētē.

And in cases where one predicate belongs to two or more subjects in different persons, such persons must *always* be expressed, the first person preceding the second, and the second the third. *E.g.*,

You and I will go,
ĕgō ĕt tū ībīmūs.

Tullia and I are well,
ĕgō ĕt Tulliā vālēmūs.

NOTE.—The pronoun must always be expressed in the accusative and infinitive construction. *E.g.*, *You knew you were caught, intellexistī tē captum essē; I promise to remain, prōmittō mē mansūrum essē.*

153. The pronouns *mēī, tūī, sūī*, are used as objective genitives, never as possessives. *Nostrī, vestrī*, are always objective; *nostrum, vestrum* usually partitive. *E.g.*,

Forgetful of myself,
immēmōr mēī.

Love for you,
āmōr tūī.

But, *A friend of yours, āmicūs tūūs.*

Hatred of you,
ōdium vestrī.

Who of us does not know?
quīs nostrum nescīt?

NOTE.—Any case or person may be strengthened by the addition of the pronominal adjective *ipsē* in agreement with the pronoun expressed or understood. E.g., *I myself saw, ipsē vīdī, or ěgō ipsē vīdī.*

154. (i) The reflexives *myself, yourself*, etc., are expressed by the oblique cases of *ěgō* (*nōs*), *tū* (*vōs*).

But for the 3rd person, whether singular or plural, must be used *sē, sēsē* (accusative); *sūī* (genitive); *sībi* (dative); *sē, sēsē* (ablative). And these, being reflexive, can refer to the subject only. E.g.,

Libo committed suicide,

Lībō sībi mortem conscīvīt (lit., *inflicted death upon himself*).

The Germans, with a view to excusing themselves, sent envoys to Caesar,

Germanī lēgātōs ād Caesārem mīsērunt sūī purgandī causā.

NOTE.—A gerundive constructed with *mēī, tūī, nostrī, vestrī, or sūī*, is always genitive singular neuter, these forms being in origin the genitive singular neuter of the corresponding possessive adjectives. But with the forms *sē* (*sēsē*) and *sībi* the gerundive will be singular or plural according to the number of the subject to which the reflexive refers.

For the reflexive pronouns in the accusative and infinitive construction, see § 104, NOTE 3.

(ii) Reciprocal action is expressed by *intēr* with the pronouns *nōs, vōs, sē*; or by a double use of *ālīūs* or *altēr* (the latter being used when only two persons are referred to) as in the examples below :—

Sometimes they looked stealthily at one another,
furtim nonnumquam intēr sē aspīcīēbant.

You linger, waiting for one another,
ālīūs ālīum exspectantēs cunctāmīnī.

We saw each other unexpectedly,
altēr altērūm nēcōpīnātō vīdēbāmūs.

NOTE.—*Ālīūs* repeated in a different case also expresses the English “different” or “various.” E.g., *The various legions were resisting the enemy at different points, lēgiōnēs ālīae ālīā īn partē hostībūs rēsistēbant* (lit., *some at one point, others at another*). In a similar sense *ālīūs* may be joined with one of its derivative adverbs, *ālīās*, *at another time*; *ālībī*, *elsewhere*; *ālīō*, *in another direction*; *ālītēr*, *in another way*; *ālīundē*, *from another quarter*. E.g., *Their modes of life are different, ālīūs ālīō mōrē vīvunt* (lit., *they live, one in one way, another in another*).

155. The possessive adjectives of the 1st and 2nd persons singular and plural are *mēus*, *tūus*, *nostr*, *vestr*. But in the case of the 3rd person the genitive case of *is* or of *ill* is used.

I saw his (her, their—masc. and fem.) father,
pātrē eiūs or illiūs (ēōrum, ēārum, or illōrum, illārum) vīdī.

156. But if the possessor is also the subject of the sentence, the possessive adjective *sūus* must be used. *E.g.,*

He saw his (own) father,
pātrē sūum vīdīt.

NOTE 1.—*Sūus* is sometimes used in the nominative, in agreement with the subject of the sentence, and it then refers to some other substantive, usually the direct object. *E.g., His fellow-citizens banished Hannibal, Hannibālem sūi cīvēs ē cīvītātē eiēcērunt.*

NOTE 2.—*Sūi* (alone) is often used to denote *one's friends, followers, party, etc.* So *sūa*, *one's property.*

Obs.—It is seldom necessary to express in Latin the English possessives, unless (1) there are several persons referred to in the sentence so as to cause ambiguity, or (2) there is a stress upon the possessive. *E.g., It was by my advice that you did this, mēō consīlīō haec fēcistī; Both Caesar and I desire your friendship, ēt ēgō ēt Caesār vestram āmicītiām cūpīmūs; I am going (to my) home, dōmum ēō; You drew your sword from its scabbard, glādiū ē vāginā ēripūistī.*

157. The demonstrative adjectives and pronouns are—
 (i.) *This (near me, the speaker) = hic (haec, hōc);* (ii.) *That one (near you), That of yours (sometimes contemptuous), The aforesaid, or That one there = istē (istā, istūd);* (iii.) *That (yonder) = illē (illā, illūd).*

* *Obs.*—By speakers in the law-courts *hic* is often used for *my client*, *illē* (and sometimes *istē*) for *my opponent.*

158. *Hic . . . hic, illē . . . illē*, are used for “*the one . . . the other,*” “*one . . . another.*” *E.g.,*

One is grumbling, another is glad,
hic quērītūr, hic (or illē) gaudēt.

One party wish nothing, another wish everything, to be changed,
illī nīhīl, hī omniā mūtārī cūpīunt.

159. *The latter . . . the former* = *hic . . . illē (hī . . . illī)*, *hic* usually referring to the nearer, *illē* to the more remote of the persons mentioned. *E.g.*,

Dead are Cato and Pompeius, the former having perished by a voluntary death, the latter by an assassin's treachery.

mortūi sunt Cātō ēt Pompēiūs, illē vōluntāriā mortē, hic sīcārīi fraudē absumptūs.

160. The determinative adjectives and pronouns are—
(i.) *He (she, it)* = *īs (ēā, īd)*; (ii.) *The same one* = *īdem (ēādem, īdem)*; (iii.) *Self* = *ipsē (ipsā, ipsum)*.

NOTE 1.—“The same as” is expressed by *īdem quī*, or by *īdem āc*. *E.g.*, *The same man as I saw, īdem āc vīdī, or īdem quem vīdī.*

NOTE 2.—*Īs (ēā, īd)* is used as the personal pronoun of the 3rd person (see § 152); and in the genitive case as the corresponding possessive adjective (see § 155).

161. *Īs (ēā, īd)*, expressed or understood, is the antecedent of the relative *quī (quae, quōd)*. *E.g.*,

The man, whom you see, is king,
(īs) vīr, quem vidēs, rex est,

I mean that city upon which you have brought war,
ēām dīcō urbem, cū bellum intūlistī.

NOTE.—*Quī (quae, quōd)* followed by the subjunctive mood after the antecedent *īs (ēā, īd)* implies “of such sort as,” etc. (see § 284). *E.g.*, *You are the sort of man they detest, īs tū ēs quem ōdērīnt; I am not the (sort of) man to do it, nōn ēgō īs sum quī faciām.*

162. *Ipsē (ipsā, ipsum)*, “self” (adjectival), is not to be confounded with “self” in the reflexive sense. *E.g.*,

I will do that myself (adjectival), I am defending myself (reflexive).
īd ipsē faciām. mē tūēōr.

* NOTE 1.—But *ipsē* may be coupled, as an adjective, with any case of either the personal or the reflexive pronouns, and with nouns; it thus often represents an English periphrasis, such as “in person,” “of his own accord,” “with my own eyes,” etc. *The consul was there in person* = *ipsē ādērāt consūl.* *For my own part I gave 300 sesterces* = *ipsē trēcentōs nummōs largītūs sum.* *With my own ears I heard, and with my own eyes I saw it* = *ipsē audīvī, ipsē vīdī.*

* NOTE 2.—*Ipsē* throws emphasis on the word with which it agrees; *e.g.*, *It is yourself, not others, that you have conquered* = *tē ipsum vicistī; You have been conquered by yourself, not by others* = *tē ipsē vicistī.*

163. *Ipsē* may also stand in the genitive case immediately after any possessive adjective; it then agrees in number and gender with the *personal pronoun* understood in the possessive adjective. *E.g.*,

By my own efforts,
mēa ipsiūs ōpērā (*ipsiūs* agreeing with *mēi*, genitive singular, understood in *mēa*).

They kill their own children,
sūōs ipsōrum libērōs trūcīdant (*ipsōrum* agreeing with *sūi*, genitive plural, understood in *sūōs*).

*NOTE 1.—Exactly similar is the use of *ūnīūs* (genitive of *ūnūs*) with possessives; e.g., *By my services alone was the state preserved*, *mēō ūnīūs bēnēficiō servatā est rēs publicā*.

*NOTE 2.—The same construction is admissible with attributive adjectives and appositive nouns of any kind, but is rarer. *E.g.*, *The authority of us senators*, *nostrā sēnātōrum auctōritās*. *By the gift of you, our excellent consul*, *tūō optīmī consūlīs mūnērē*.

164. The relative pronouns are *quī* (*quae*, *quōd*), *who* (*which*); *quicumquē* (*quae*-, *quodcumquē*) and *quisquīs* (*quidquīd*), *who*- (*which*-) *ever*. *E.g.*,

Whatever were the acquirements of Marcus Piso, they were the result of education,

M. Pīsō quidquīd hābūit, hābūit ex disciplinā.

Everything is happy which lacks nothing and which is perfect of its kind,

omnē bēātum est cui nīhīl dēest ēt quōd in sūō gēnērē explētum est.

Obs.—*Quī* and *quicumquē* are also adjectives. *Quisquīs* is not used as an adjective in classical Latin.

165. Every relative pronoun or adjective has its corresponding antecedent demonstrative, which is not necessarily expressed, but may be understood. The antecedent and relative in such cases constitute a pair of correlatives. Such are—

<i>(He, that) . . . who . . .</i>	= <i>īs quī</i>
<i>Such . . . as . . .</i>	= <i>tālīs quālīs</i>
<i>As great . . . as . . .</i>	= <i>tantūs quantūs</i>
<i>As many . . . as</i>	= <i>tōt quōt</i> (indeclinable).

And, similarly, the correlative adverbs:—

<i>Thither . . . whither . . .</i>	= <i>ěō quō</i>
<i>In the way in . . . which ;</i>	
<i>just as</i>	= <i>ěō mōdō quōmōdō</i>
<i>Of the sort . . . of which ;</i>	
<i>such as</i>	= <i>ēiusmōdī cūiusmōdī</i>
<i>As . . . as . . .</i>	= <i>tam quam</i>
<i>(Then) . . . when . . .</i>	= <i>tum cum</i>
<i>(There) . . . where . . .</i>	= <i>ībi ūbi</i>
<i>(Thence) . . . whence . . .</i>	= <i>indě undě</i>
<i>By as much . . . as . . .</i>	= <i>ěō quō</i>
	<i>tantō quantō</i>
<i>To such a degree . . . that . . .</i>	= <i>āděo ūt</i>
<i>In such a way . . . that . . .</i>	= <i>ītā ūt</i>
<i>So much . . . that . . .</i>	= <i>tam ūt</i>
<i>As often . . . as . . .</i>	= <i>tōtīens quōtīens</i>

NOTE 1.—*Tōt . . . quōt* are indeclinable adjectives, and may be joined with any case; e.g., (*There are*) *as many opinions as men*, *quōt hōmīnēs, tōt sententiāe*.

NOTE 2.—*Quālīs, quantūs* of course follow the rules of relative concord (see § 15). *He is just such a man as I always wished for* = *tālīs est quālem semp̄r optābam*.

On *ěō . . . quō, tantō . . . quantō*, see § 130, NOTE 1.

NOTE 3.—When placed in the reverse order *cum . . . tum . . .* serve as a rendering of *Both . . . and especially . . .* or some such expression; e.g., *He was forming plans that were hurtful not only to his country, but also especially so to himself*, *consiliā cum patriāe tum sibi inimicā cāpiēbāt*.

166. The interrogative pronoun is *quīs, quae, quīd*, asking the question *Who? Which? or What?* But, if the interrogative be coupled adjectivally with a substantive, the interrogative adjective, identical in form with the relative pronoun (*quī, quae, quōd*), is regularly used. *E.g.*

<i>Who is it ?</i>	<i>What is the colour of his dress ?</i>
<i>quīs est ?</i>	<i>quī cōlōr vestitūs ?</i>

*NOTE 1.—This rule as to the distinction between the adjectival and pronominal forms does not hold good in poetry.

*NOTE 2.—**Quisnam** (pronoun) asks a question with emphasis; e.g., *Who in the world is afraid of this?* **quisnam** haec mētūit?

NOTE 3.—There is also an interrogative adjective **cūiās** (genitive **cūiātīs**), *of what country?* E.g., *Who and whence are you?* **quīs ēt cūiās ēs?**

167. The relative pronouns and adverbs mentioned in § 165 are also interrogatives, except **cum**.

What manner of laws are those?
quālēs istae lēgēs?

How are you?
ūt vālēs?

NOTE.—For *When?* use **quandō?** never **cum** (relative only). For *How?* use **ūt?** **quōmōdō?** or **quō pactō?**

For the interrogative particles, etc., see §§ 223, 224.

168. The indefinite pronoun **quīs, quā, quīd** (plural, **quī, quae, quā**), is used after **nē, sī, nīsi, num**, and means *any one, any*. The adjectival forms are **quī, quā, quōd**, *any*. *E.g.*,

I asked whether any one had come,
rōgāvī num quīs vēnissēt.

Take care that no woman knows it,
fāc nē quā fēmīnā sciāt.

NOTE.—In direct questions **ecquīs** (no feminine), **ecquīd** (pronominal) or **ecquī, ecquā** (**ecquae**), **ecquōd** (adjectival) may be used; e.g., *Does he want anything?* **ecquīd vult?**

169. **Ālīquīs** (no special feminine form in the nominative singular), **ālīquīd** (adjectival **ālīquī, -quā, -quōd**) is used to denote *some one, some*, as opposed to *no one, none*. *E.g.*,

If some one does come,
sī vēnīt ālīquīs.

*NOTE 1.—The use of **ālīquīs** with the future-perfect is noticeable; e.g., *Some one may say*, **dixērīt ālīquīs**; see § 205.

NOTE 2.—**Ālīquīs** is often constructed in the neuter with a dependent genitive, according to § 141, NOTE 3; e.g., *Some elegance*, **ālīquīd lēpōrīs**.

170. **Quīdam** (*a certain one*, or merely *a*) is either an adjective or a pronoun in the masculine and feminine. In the neuter it has distinctive forms : **quiddam** is pronominal, **quoddam** adjectival.

Quīvis and **quīlibēt** (*any one you like*) similarly have two forms in the neuter. The English *any* and *any one*, when they apply to each individual in turn in a class of persons or things, must be rendered by one or other of these two words. *E.g.*,

A certain man said, or A (certain) philosopher said,
dixit quīdam, or dixit phīlōsōphūs quīdam.

Follow any one you please, provided you follow some one,
quemlibēt sēquēre, mōdō āliquem.

He determined anyhow to finish what he had begun,
stātuit quōvis mōdō inceptum perficere.

Obs.—The above applies only to *any* and *any one* as used in positive sentences. For the rendering of these words in negative sentences, see §§ 171, 172.

171. **Quisquam** (*any one*) is used as a pronoun, but only with a negative or in expressions implying negation, or after comparatives. *E.g.*,

And no one saw it,
nec quisquam illud vidit.

Scarcely any one survived,
vix quisquam supererat.

He was braver than any of the rest,
fortior erat quam ceterorum quisquam.

Obs.—**Quisquam** is used also in questions which are in effect negations ; e.g., *Did any one ever hear of this ?* (= No one ever heard of this), **hōc quisquam audivit ?**

172. **Ullus** (*any*) is an adjective, and is generally used in the same kind of sentences as **quisquam**.

NOTE.—*Some, a few* = **nōn nulli** ; *absolutely every one* = **nullus nōn**. So *sometimes* = **nōn numquam**, *always* = **numquam nōn** ; *in some places* = **nōn nusquam**, *everywhere* = **nusquam nōn**.

173. The rendering of the English words **some** and **any** into Latin is exceedingly perplexing, owing to the variety of meanings conveyed by them. The following are typical examples :—

Some are foolish, others wise, ālīi stultī, sǎpientēs sunt ālīi.

Some (i.e. one party) are glad, others (i.e., another party) are sad ; some (i.e., not a few others) feel neither sorrow nor delight, hī gaudent, illī dōlent ; nonnullī nēc dōlōrem nēc gaudīum sentiunt.

Bring me some (-thing of) hope, affēr mīhi āliquīd sōlātīi.

Some (i.e., certain) Greeks from Athens are here, adsunt Graecī quīdam ex Āthēnīs.

I have (some) friends whom I ought to see, āmicōs hābēō quōs vīsērē dēbēō.

It is somebody's business to go (§ 229), nesciō cūiūs est irē.

Any one can do this, haec quīlibēt fācērē pōtest.

Scarce any hope remains, vix ullā spēs restāt.

This is pleasing to scarcely a single man, vix ūnī quīdem est hōc grātum.

There is not any one (no one) here, nēmō ādest.

Do you want anything ? numquīd (or ecquīd) vīs ?

Does any one believe this fellow ? numquīs (or ecquīs) huīc crēdit ?

I will not do this for anything, hōc nullō prētiō fāciām.

Any knowledge is better than not to know anything at all, mēliūs est quīdlibēt sǎpientīae quam nīl sǎpērē.

174. In addition to *both together*, *ambo*, and *two*, *dūō*, the following refer either to **two** objects or to **one** of **two** :—*the one . . . the other* or *the second* (of two), *altēr* ; *neither*, *neutēr* ; *which of the two ?* *ūtēr ?* *each* (of the two), *ūterquē* ; *the one or the other*, *one of the two*, *altērūtēr* ; *which of the two you please*, *ūtervīs*, *ūterlibēt* ; *whichever of the two*, *ūtercumquē*.

*NOTE 1.—*Each*, of any larger number, is *quisquē*, *quaequē*, *quodquē* (with the form *quidquē* pronominal only), which is constructed usually in the singular even when in sense belonging to a plural noun ; e.g., *The soldiers began to desire each his own safety*, *mīlītēs sūam quisquē sālūtem cūpiēbant*. When there is no noun expressed, *ūnusquisquē* must be used ; e.g., *Every man of us understands this*, *ūnusquisquē nostrum hōc intellēgit*. In this example, *nōs omnēs hōc intellēgīmūs* would be equally correct, but less emphatic.

*NOTE 2.—When *quisquē* is combined with the reflexive possessive *sūus*, the invariable order is *sūa quisquē*, *sūos quisquē*, etc. ; e.g., *It is his own sin that harasses a man*, *sūa quemquē fraus vexāt*. Similarly after a superlative (§ 176).

175. These words are all adjectives, and therefore depend for their case, etc., upon the substantive to which they belong. The *of* which is used to translate them into English must not be interpreted as a genitive sign. *E.g.*,

I know neither of the (two) daughters,
neutram filiām nōvī.

One of the (two) consuls fled, the other stood his ground,
fūgīt altēr consūl, altēr restītīt.

*NOTE 1.—But when joined to pronouns the words *neutēr*, *ūterquē*, *ūtēr*, and *altēr* become pronouns, and require the partitive genitive ; e.g., *Each of us*, *ūterquē nostrum*.

*NOTE 2.—In the plural *ūterquē* and similar words commonly refer to two parties, sets, or classes ; e.g., *Both sides took cruel advantage of their victory*, *ūtrīquē victōriām crūdēlītēr exercēbant*.

176. Joined with a superlative, *quisquē* in the singular is equivalent to *all* (plural), the whole number being treated less as a collective body than as a number of units. *E.g.*,

With us at least all the best men agree,
nōbīs quīdem optīmūs quisquē assentītūr.

177. Such superlative phrases as “as great as possible,” “as good as possible,” and the corresponding adverbials, “as greatly (well) as possible,” are expressed in Latin by prefixing *quam* to the adjective or adverb in the superlative. *E.g.*,

He is collecting as large forces as possible,
quam maxīmās compārāt cōpīās.

He will be here as speedily as possible,
quam cēlerrīmē ādērīt.

NOTE 1.—In all these cases there is an ellipsis of the verb *possum* with an infinitive ; the former is often expressed. *E.g.*, *He managed*

the matter as well as possible, quam optīmē pōtērāt rem administrābāt (understand administrārē with pōtērāt).

*NOTE 2.—Similarly, *quam quī* (*quae, quōd, etc.*) joined with a superlative express the highest possible degree; e.g., *I am as true a friend to my country as any man, tam sum āmicūs rēi publicae quam quī maxīmē* (lit. *as he who is most*).

178. The comparative is frequently used to express that a certain quality is present to an excessive or considerable degree. In such cases there is no expressed *quam*-clause, the object of the comparison being understood. *E.g.,*

That speech of yours is too prolix,
ūbērīōr est istā ōrātiō.

Old age is by nature rather talkative,
lōquāciōr est nātūrā sēnectūs.

*NOTE.—*Quam prō, quam ād,* may occasionally express lack of due proportion; e.g., *Men pay him more honour than he deserves, illum plūs quam prō dignitātē cōlunt.* Similarly *quam ūt* and *quam quī,* with the subjunctive; e.g., *The statues are too stiff to be accurate representations, signā rigīdiorā sunt quam ūt imitentūr vērītatem.*

179. *Māgīs* signifies excess of a quality; *plūs* excess in quantity. Both may stand with verbs, but the latter cannot qualify adjectives or adverbs as *māgīs* does. *E.g.,*

The wise man seems rather enduring than fortunate, and attains more praise than happiness,

sāpiens māgīs fortīs essē quam fortūnātūs vīdētūr, ēt plūs laudīs quam fēlicītātīs consēquitūr.

*NOTE.—*Pōtiūs* (= *rather*) is used with verbs or adjectives to qualify another statement; e.g., *He is lucky, or rather, clever, fortūnātūs est vėl pōtiūs callidūs; His speech prevails rather than convinces, vincīt ōrātiō pōtiūs quam convincīt.*

180. The excess of one quality over another may be denoted by *māgīs . . . quam* (as above) or by two comparatives. *E.g.,*

The triumph was more brilliant than popular,
triūmphūs clārīōr quam grātīōr fūit.

CHAPTER IX.—NUMERALS; THE CALENDAR; MONEY.

181. Cardinal numerals answer the question *How many?* (Quōt?). All but *mīliā* (*thousands*) are **adjectives**, and all are **indeclinable** with the exception of *ūnūs*; *dūō*; *trēs*; the hundreds from 200 to 900; and *mīliā*. *E.g.*,

How many are the enemy? Twenty; at least I saw only twenty,
quōt sunt hostēs? Vīgintī: ēquidem vīgintī tantum vīdī.

Obs.—In this example *vīgintī* is nominative in the first instance, accusative in the second.

NOTE 1.—*Ūnūs* may be used in the plural with nouns which have no singular form in the same sense: *e.g.*, *One camp*, *ūnā castrā*; *A single letter* (i.e., *epistle*), *ūnae littērae*. Also when meaning simply *only* or *alone* it has a plural; *e.g.*, *The Volscians alone continued loyal*, *ūnī Volscī in fidē mansērunt*.

***NOTE 2.**—The plural is also found in the phrase *ūnī ēt altērī*, *one or two groups or parties*. (See § 175, NOTE 2.)

182. Millē, in the singular, is an **adjective** and **indeclinable**; *mīliā*, plural, is a **substantive**, and is fully declined. *E.g.*,

A thousand men,
millē hōmīnēs.

Four thousand men,
quattuōr mīliā hōmīnum.

NOTE 1.—When *mīliā* is compounded with other numerals, the substantive is genitive only if it precedes or immediately follows *mīliā*. *E.g.*, *3,500 infantry were slain*, *pēditum (or pēditēs) triā mīliā quingentī interfectī sunt*, or *triā mīliā pēditum ēt quingentī interfectī sunt*, or *triā mīliā quingentī pēditēs interfectī sunt*.

***NOTE 2.**—*Millē* is occasionally found used as a noun. *E.g.*, *He pitches his camp a mile from Fidenae* (lit., *at a thousand of paces*), *castrā ā Fidēnis millē passūm pōnit*; but this construction is not to be imitated.

183. In compound numbers between 20 and 100, the larger number usually precedes the smaller without *ēt*; and similarly in those from 101 upwards, except that *ēt*

may be inserted if there are only two numbers. In numbers between 20 and 100, the smaller with *et* may precede the larger. *E.g.*,

25 = *vīgintī quinquē or quinquē et vīgintī.*
105 = *centum quinquē or centum et quinquē.*

Obs.—In compound numbers, *ūnūs* agrees with the noun in gender and case, but remains singular. *E.g.*, *He sold 21 cows, ūnam et vīgintī vaccās vendidit.*

NOTE 1.—To express 1,000,000 and upwards, it is usual to employ the numeral adverbs. *E.g.*, *Vicīēs centum (or centēnā) milīā = 100,000 × 20 = 2,000,000; dēcīēs centum (or centēnā) milīā quadrāgintā triā milīā trīgintā sex = 1,043,036.*

Obs.—After *dēcīēs*, *centum (or centēnā) milīā* is often omitted, so that *dēcīēs* stands for 1,000,000.

NOTE 2.—For numerals in expressions of comparison, see § 132, NOTES 3, 4.

184. Ordinal numerals answer the question, *Which in order?* (*Quōtus?*) They are all adjectives. *E.g.*,

What time is it? The tenth hour.
quōtā est hōrā? Dēcimā.

NOTE.—*Priōr* and *altēr* are properly used of the first and second of two only; *prīmūs* and *sēcundūs* of the first and second of a larger number. (Note that *sēcundūs* also means *favourable*, and that *sēcundum* is a preposition meaning *next after* or *according to*.)

185. Compound ordinal numbers follow the rule of cardinals (§ 183). *E.g.*,

In the year 1892,
annō millēsīmō octingentēs mō nōnāgēsīmō altērō.

186. The distributive numerals answer the question, *How many each?* (*Quōtēnī?*) They are all adjectives, and in prose are used in the plural only. *E.g.*,

He gave a denarius apiece to each,
singulōs singulīs dēnāriōs dēdit.

Ten centurions are flogging each company of sixty men,
dēnī centūrionēs sexāgēnōs verbērant.

Each centurion is flogging six soldiers,
sēnōs militēs centūrionēs verbērant.

*NOTE 1.—Distributive numerals are used only when stress is laid upon the identity of number or amount in the case of each person concerned. Otherwise *quisquē*, *ūnusquisquē*, *ūterquē* (see §§ 174, 175) must be used. *E.g.*, *Iūvēnēs singulī singulōs interfecērunt hostēs*, means that *Every one of the youths slew one of the enemy*; but *Interfecit iūvēnīs quisquē hostēs*, means simply that *Each youth took part in killing the enemies*, without asserting how many each killed.

Obs.—Here may be added the use of the double *āliūs* to express indefinite reciprocity. *E.g.*, *One man terrified one, another another, āliūs ālium terrēbāt*; *They run away, one to one place, another to another, āliūs āliō (adv.) discurrunt*, i.e., *each runs in a different direction*.

187. With substantives which have no singular, or which have no singular in the same sense as that of the plural, the distributive numerals must be used in place of the cardinal. *E.g.*,

Two camps,
bīnā castrā (not dūō).

NOTE 1.—But the cardinal is used in the case of *ūnūs* (see § 181, NOTE 1). In this usage the form *trīnī* (not *ternī*) is employed.

*NOTE 2.—The poets extend this use of the distributives to other words, but particularly in reference to things taken in pairs or sets. *E.g.*, *Brandishing in his hand a pair of spears, bīnā mānū crispans hastiliā*.

Obs.—*One letter, ūnae littērae, or ūnā ēpistolā.*

Two letters, bīnae littērae, or dūae ēpistolae.

Three letters, trīnae littērae, or trēs ēpistolae.

188. The numeral adverbs answer the question, *How many times?* (*Quōtīēs?*) With the exception of *sēmēl*, *bīs*, *tēr*, and *quātēr*, all end in *-iēs (-iens)*. *E.g.*,

And I said it not twice only, but twenty times,
quōd nōn bīs tantum sēd viciēs dixī.

*NOTE.—In expressions of multiplication these adverbs require to be joined with the distributive numerals. *E.g.*, *Three times five are fifteen, tēr quīnā quīndēcim sunt*.

**Obs.*—*Sescentī, sescentīēs, millē, millīēs*, are used to signify any indefinitely great number, as in English *a thousand*. *E.g.*, *I said it a thousand times, or ever so many times, or again and again, sescentīēs hōc dixī*.

THE CALENDAR.

189. The Roman month had three chief days, and the remaining days were expressed by counting forward to the chief day next following.

The three chief days were the Kalends (*Kālendae*), the Nones (*Nōnae*), and the Ides (*Īdūs*).

The Kalends were the 1st day of the month.

The Nones and Ides were respectively the 5th and 13th days, except in the case of March, May, July, and October, when they fell upon the 7th and 15th days respectively.

The months were denoted by *adjectives*: *Iānūāriūs*, *Fēbrūāriūs*, *Martīūs*, *Aprīlis*, *Māiūs*, *Iūniūs*, *Quintīlis* (*or* *Quinctīlis*), *Sextīlis*, *Septembēr*, *Octōbēr*, *Nōvembēr*, *Dēcebēr*.

Obs.—Of the above adjectives denoting the months, those ending in -ūs are declined like *bōnūs*, those in -ēr like *ācēr*, those in -īs like *tristīs*.

The ablative of *Kālendae*, *Nōnae*, and *Īdūs* is used to denote time when (§ 125); and the day next preceding a chief day is expressed by *prīdīe* with the accusative. *E.g.*,

On the 1st of May,
Kālendīs Māiīs.

The 30th of April,
prīdīe Kālendās Māiās.

On the 15th of October,
Īdībūs Octōbrībūs.

The 4th of December,
prīdīe Nōnās Dēcebrēs.

NOTE 1.—The expressions *prīdīe Nōnās*, *prīdīe Idūs*, etc., are treated as indeclinable substantives, and may stand for any case. *E.g.*, *Now was come the 30th of June* (nominative), *iam ādērāt prīdīe Kālendās Quintīlēs*.

190. To ascertain the Latin for any other day of the month:—(A) For any day between Kalends and Nones or between Nones and Ides, subtract the number of the English date from that of the Nones or Ides increased by one. (B) For any day between the Ides and the Kalends next following, subtract the number of the English date

from the whole number of days in that month increased by two. Render the number thus obtained by an ordinal numeral in agreement with *dīem* in the formula *antē dīem* (abbreviated *a.d.*) . . . , and add the name of the following chief day in the accusative case. *E.g.*,

October 3: (date of Nones + 1 - 3 = 5) *antē dīem quintum Nōnās Octōbrēs*.

August 9: (date of Ides + 1 - 9 = 5) *antē dīem quintum Īdūs Sextilēs*.

May 25: (number of days in May + 2 - 25 = 8) *antē dīem octāvum Kālendās Iūniās*.

*NOTE 1.—In the phrase *antē dīem*, etc., *antē* really belongs to the word *Nōnās*, *Īdūs*, or *Kālendās*, and not to *dīem*. The phrase may originally have been, e.g., *antē (dīē tertīō or dīem tertium) Kālendās Iānūāriās*, i.e., *before (on the third day or during the third day) the Kalends of January*.

NOTE 2.—The formula *antē dīem*, etc., is treated as an indeclinable substantive, and may stand with prepositions, etc., in any case. *E.g.*, *I was staying at Rome from the 3rd to the 22nd of January*, *ex antē dīem tertium Nōnās Iānūāriās ād a.d. undēcimum Kālendās Febrūāriās Rōmae mănēbam*.

*NOTE 3.—The date of an appointment or arrangement in the future is expressed by the preposition *īn*. *E.g.*, *I have asked Caesar to dinner on the 28th of November*, *Pompeius on the 4th of December*, *Caesārem īn a.d. quartum Kāl. Dēc. ād cēnam invītāvī*, *Pompēium īn prīdīē Nōn.* Cp. § 151.

*NOTE 4.—*The day before yesterday*, *hōc tertīō dīē*, *ābhinc bīdūm*, or *nūdiūs tertīūs*; *yesterday*, *hērī*, *hesternō dīē*; *to-day*, *hōdīē*; *to-morrow*, *crās*, *crastīnō dīē*; *the day after to-morrow*, *pērendīē*. *Three days hence*, *in three days' time*, *quartō dīē*; *on the day before (after) that day*, *prīdīē (postrīdīē) ēiūs dīēī*. *A space of two, three, four days*, *bīdūm*, *trīdūm*, *quadrīdūm*. *A space of two, three, four years*, *bīennium*, *triennium*, *quadriennium*. *A space of five years*, *quinquennium*, *lustrum*.

MONEY.

191. The unit used in reckoning sums of money was the *nummūs* or *sestertīūs*, or (in full) *sestertīūs nummūs* (= $\frac{1}{4}$ *dēnāriūs*, and originally equivalent to $2\frac{1}{2}$ *assēs*). The intrinsic value of a *dēnāriūs* may be reckoned as a little

over 8d., that of a *sestertius* about 2d. Hence 1000 *sestertii* = £8 10s. In expressing thousands of *sestertii* (up to 1,000,000) the word *milia* was omitted and *sestertium*, the genitive plural of *sestertius*, was converted into a neuter plural substantive; the number of thousands was denoted by a distributive numeral. *E.g.*,

He bought this for 20 sesterces,
viginti sestertiis hoc emi.

He bought this for 20,000 sesterces,
vicenis sestertiis hoc emi.

NOTE.—For quantities of 1,000,000 and upwards, observe: *decies centum* (or *centena*) *milia sestertium* = *ten times* 100,000 *sestertii* = 1,000,000 *sesterces*. The words *centum* (*centena*) *milia* are commonly omitted (§ 183, NOTE 1), so that a numeral adverb joined with *sestertium* = 100,000 *sesterces* multiplied by the number of the adverb. *E.g.*, *vicies sestertium* = 2,000,000 *sesterces*; *centies quadragesies ter sestertium* (= 100,000 × 143) = 14,300,000 *sesterces*. In this use *sestertium* can be declined as a singular substantive. *E.g.*, *He bought a country house for 1,500,000 sesterces, sestertio quindecies villam emi.*

192. The *as* and its fractions (*uncia*, $\frac{1}{12}$; *sextans*, $\frac{1}{6}$; *quadrans*, $\frac{1}{4}$; *triens*, $\frac{1}{3}$; *quincunx*, $\frac{5}{12}$; *semis*, $\frac{1}{2}$; *sextunx*, $\frac{7}{12}$; *bes*, $\frac{2}{3}$; *dodrans*, $\frac{3}{4}$; *dextans*, $\frac{5}{6}$; *deunx*, $\frac{11}{12}$) were used in the expression of portions in inheritances, partnerships, and other money matters involving division. *E.g.*,

Being left heir to the whole property he sold two-thirds of the farm,
heres ex assē factus duas partes fundi vendidit.

Caesar, I think, is heir to one-twelfth of the property,
Caesar, opinor, heres est ex uncia.

193. Interest (*usurae* or *fenus*) was reckoned by the month at so many hundredth parts (*centesima*, *sc. partes*) of the capital (*sors*), thus:

12 *per cent. per annum* = 1 *per cent. per mensem* = *usurae centesima*.

24 *per cent. per annum* = 2 *per cent. per mensem* = *usurae binae centesima*.

Lower rates were expressed by fractions of the *ās* in apposition to *ūsūrae*, the rate of 1 per cent. per mensem being taken as the standard. *E.g.*,

3 per cent. per annum = $\frac{1}{4}$ per cent. per mensem = *ūsūrae quadrantēs*.

6 per cent. per annum = $\frac{1}{2}$ per cent. per mensem = *ūsūrae sēmissēs*.

I am obliged to borrow at 5 per cent,
ūsūrīs quincuncībūs mūtūārī cōgōr.

CHAPTER X.—THE INDICATIVE MOOD AND ITS TENSES.

194. The **indicative** mood states a thing as a fact, past, present, or future. It is the mood also of most direct questions, and of most exclamations. *E.g.*,

The moon moves round the earth,
lūnā circā tellūrem mōvētūr.

Surely the earth does not move round the moon, does it?
num terrā circā lūnam mōvētūr?

What a man he was !
quālīs vīr ērāt !

NOTE.—The functions of the indicative may be discharged by the infinitive (historic infinitive, § 103) in rapid narrative; and it is always replaced by the infinitive or subjunctive in dependent statements (§§ 304, 308).

195. The **present** tense of the Latin verb does duty for the English forms “I love,” “I run,” etc., and also for the forms “I am loving,” “I am running,” etc. *E.g.*,

Labour overcomes all things,
lābōr omniā vincīt.

He is just starting,
iam nunc prōficiścītūr.

196. The imperfect tense implies action incomplete in past time. It is used to express customary or repeated action, as well as action which endured for some time. *E.g.*,

He was just then starting (incomplete action in past time),
iam tum prōficiscēbātūr.

Cato was in the habit of saying, used to say, would say (customary action),
dicēbāt Cātō.

The senate shouted again and again (repeated action),
clāmābāt sēnātūs.

He was living (for some time) *at Athens* (continuous action),
vivēbāt Athēnīs.

NOTE 1.—This tense may often be rendered “began to,” “proceeded to,” “intended to,” “attempted to,” “was for doing,” etc. *E.g.*, *The army commenced to climb the hills*, in collēs escendēbāt agmēn; *The consuls tried to allay the tumult, but in doing so occasionally rendered it worse*, consulēs sēdābant tūmultum, sēdandō interdum mōvēbant; *One of the two parties was for staving off the war*, altērā pars arcēbāt bellum.

*NOTE 2.—In writing a letter, a Roman often regarded events from the point of view of the person who was to read it. Hence, in place of the present, he often used the imperfect. *E.g.*, instead of writing, *I date these lines from Baiae for you* (haec tibi Bāiīs dō), he wrote, *I was dating* (haec tibi Bāiīs dābam); because, by the time the letter was opened and read, the action would have become a thing of the past. This is known as the “epistolary imperfect,” and is used only of events which, though present in time, are not likely to be lasting, or are not permanently true. Thus, *Great is the power of goodness* (magnā est vis virtūtis), being permanently true, would remain unchanged even in epistolary writing. The epistolary imperfect is found chiefly at the beginning and end of letters. Cp. § 198, NOTE.

197. The Latin perfect has two distinct uses: (a) aoristic or historical (e.g., āmāvī, *I loved* or *I did love*), (b) present-perfect or perfect (e.g., āmāvī, *I have loved* or *I have been loving*). *E.g.*,

Cato said (on a particular occasion),
dixit Cātō.

Is this what you used to say? I did say it (once),
num hōc tū dicēbās? dixī.

I have lived (my life),
vixī.

NOTE.—The distinction between the perfect and imperfect tenses must be carefully maintained in translating English into Latin, although in English it is very often lost, owing to the fact that both tenses are represented by the English past. It is easy to decide which tense is to be used in Latin, if it is remembered that the imperfect denotes a continuous action, the perfect an action without reference to its duration; e.g., *The king determined to kill the general, for he saw how powerful he was with all orders, dūcem occīdēre constitūt rex, vīdēbāt enim quam esset apud omnēs ordinēs pōtens.* Here *constitūt* expresses momentary determination, *vīdēbāt* a continuous action.

198. The pluperfect expresses action which was already completed at some point in the past referred to. *E.g.,*

The liberators had already murdered Caesar when Octavianus returned from Epirus,
iam Caesārem libērātōrēs occīdērānt cum Octāvīānūs ex Ēpīrō
rēdiit.

*NOTE.—In epistolary writing the pluperfect may take the place of the perfect under the same restrictions as those mentioned with regard to the corresponding use of the imperfect (§ 196, NOTE 2). *E.g.,*

Quintus has come back and is tired after his journey,
rēdiērāt Quintūs; ex itinēre languēbāt.

199. The words iam, iamdīū, iamprīdem, iamdūdum regularly take a present in Latin where English uses the present-perfect (of an action which has already been going on some time), an imperfect where English uses the pluperfect (of an action which at the time referred to had been going on some time). *E.g.,*

You have been attending Cratippus' lectures for a year,
annum iam audīs Crātippum.

I have for a long time seen (and still see),
iamdīū vīdēō.

For years the Romans had been disgusted with the insolence of the Claudii,
iamprīdem sūperbiam Claudīōrum aegrē fērēbant Rōmānī.

I had been deliberately opposing you for a long time,
iamdūdum tibi nōn imprūdēns adversābār.

NOTE.—A similar idiom exists in French, e.g., *Je désire depuis longtemps*, "I have long been desirous."

200. **Dum** (*while, i.e., in the time that*) regularly takes the present indicative in place of the (English) imperfect, etc.

E.g.,

While the Romans were wasting time, Saguntum was already being besieged,

dum Rōmānī tempūs tērunt, Sāguntum obsīdēbātūr.

I saw it while waiting,

dum mănēō, vīdī.

NOTE.—This rule does not hold good when *dum* means *while* in the sense of *during the whole time that*.

**Obs.*—This usage is so constant that it is found even in dependent statements (§ 309, NOTE 3).

201. In historical writing or vivid narration the present tense (**historic present**) is freely used in place of the past. *E.g.,*

Romulus led out his army; the Sabines were routed, and fled,

Rōmūlūs exercītum ēdūcīt, Sābīnī funduntūr fūgiuntquē.

202. The temporal conjunctions **antēquam**, **prīusquam**, **postquam**, **ūt**, **ūbi**, take the perfect tense in Latin where in English the pluperfect is used. *E.g.,*

And after he had said this, he at once departed,

quōd postquam dixīt, confestim discessīt.

The Romans arrived before the enemy had broken up their camp,

Rōmānī antē vērunt quam hostēs castrā mōvērunt.

When he had given this reply he went away,

haec ūbi respondīt, ābīīt.

*NOTE.—With the imperfect (rare) these particles denote an action or state still continuing. *E.g., After the armies had been drawn up and were standing, postquam stābant exstructī exercītūs.*

203. The future simple refers to what is future (*a*) in comparison with the present, or (*b*) in comparison with some time in the nearer future. *E.g.,*

I shall go away,

ābībō.

We shall leave Rome in three days' time (from now),

quartō diē Rōmā excēdēmūs.

I will believe it when Marcus himself has come back,

cum Marcūs ipsē rēdiērīt, crēdam.

* NOTE.—The 2nd person singular of the future simple is sometimes used colloquially in an imperative sense. E.g., *You will please report this to Pompeius, haec Pompēiō nuntiābīs.*

204. Such “time in the nearer future” is expressed by the future-perfect, which refers to any action regarded as completed between the present and a given future date.

E.g.,

*If he comes, the issue will be as prosperous as possible,
sī vēnērīt, rēs quam optīmē ēvādēt.*

NOTE 1.—Observe that in English we use the simple present or perfect, rarely or never the true future-perfect (“shall have come”).

NOTE 2.—N.B. The future-perfect is used in the “if” and the “when” clause in most conditional (§ 250) and temporal (§ 288) clauses which refer to future time. Similarly in relative clauses which depend upon a principal verb in the future, Latin employs the future-perfect in place of the English present; e.g., *Anyone who does this will be punished, quī haec fēcērīt, poenās dābīt.* In all these cases, however, the simple future is used, if the action in the dependent clause is contemporaneous with (not prior to) that in the principal sentence; e.g., *Anyone who says this, will be wrong, quī haec dicēt, errābīt.*

205. An idiomatic use of the future-perfect occurs in quoting an objection. *E.g.,*

*But, some one may say, he is a good man,
āt vīr bōnūs est, dixērīt quispiām.*

Obs.—The tense here used is considered by many authorities to be the perfect subjunctive used in a potential sense (see § 210).

CHAPTER XI.—THE PURE SUBJUNCTIVE.

206. The **subjunctive** makes a statement not as that of an objective fact, but as of something conceived in the mind—a possibility, condition, purpose, result, thought, etc.

EXAMPLES.—(i.) *I waited until he came*, **dōnēc adfūit mănēbam** (implying that he did come); *I waited until he should come*, **dum vēnīrēt mănēbam** (his coming being represented as present in the speaker's mind as the purpose of the waiting (**dum** = **ūt intērēā**) but not as necessarily occurring in actual fact).

(ii.) *If it is so, I am glad*, **sī itā fīt, gaudēō**; *If it should be (were) so, I should be glad*, **sī itā fiāt (fīērēt), gaudēam (gaudērem)**.

The subjunctive is used independently :

207. (A) In the 1st person (at times also in other persons) singular or plural in questions as to the course of action to be pursued (**deliberative subjunctive**). *E.g.*,

Are we to go ?
ēāmūs ?

What was I to do ?
quīd faciērem ?

NOTE.—**-nē** and **ān** are frequently used with this subjunctive; e.g., *Am I to fly ? or to stay ?* **fūgiāmnē ? ān mănēam ?**

208. (B) The present subjunctive expresses a **command** or **exhortation** in the first person plural, in the second person singular, and in the third person singular or plural. The negative is always **nē**. The perfect subjunctive with **nē** occasionally expresses a prohibition in the second person singular or plural. *E.g.*,

One should escape by flight the harsh treatment of Fortune,
iniūriās fortūnae dēfūgiendō rēlinquās.

Let the wicked not dare to try to appease the gods with gifts,
dōnīs impiī nē plācārē audēant dēōs.

Obs.—The 1st person plural of this subjunctive is sometimes called the **hortative subjunctive**; e.g., *Let us die in the midst of the battle*, *mēdīs mōriāmūr in armīs*.

NOTE.—The 2nd person of this subjunctive expresses a simple command. The present, whether negatived or not, is used of a purely indefinite subject; e.g., *Do not lie*, *nē mentiārīs* (a general prohibition). The perfect when negatived is used of a definite subject; e.g., *Do not lie*, *nē mentitūs sīs* (a particular prohibition, addressed to a particular person on a particular occasion). The perfect, however, is seldom used except in colloquial style, the usual method being by *nōlī* with the infinitive. See §§ 218-220.

Obs.—Occasionally the optative subjunctive appears as a simple exclamation, particularly in the phrase, *So love me heaven!* *itā mē dī āment!* *E.g., So love me heaven, I am afraid of something*, *itā mē dī āment, nōn nīhīl tīmēō*.

For the subjunctive in concessions, see § 260, **NOTE**.

209. (C) With or without *ūtīnam* or *ūtīnam nē* (rarely *nōn*), the present subjunctive expresses a wish still attainable; the imperfect expresses an unattainable wish with regard to the present; the pluperfect expresses a wish (necessarily unattainable) with regard to the past. This is termed the **optative subjunctive**. *E.g.*,

O that it may be the resting-place of my old age!
sīt mēae sēdēs ūtīnam sēnectae!

O that it were lawful not to grant what has been promised!
ūtīnam prōmissā līcērēt nōn dārē!

O that this were not true that I am writing!
illūd ūtīnam nē vērum scrībērem!

O that I had been less greedy of life!
ūtīnam mīnūs vītae cūpīdī fūissēmūs!

***NOTE.**—When *itā* or *sīc* is joined to this subjunctive, it is commonly followed by an explanatory clause introduced by *sī*, *ūt* (with indicative), or an imperative (sometimes an equivalent subjunctive). *E.g., May I come to grief, if I know!* *itā pērēam malē, sī sciō!* *May I live as surely as I am making very heavy outlays*, *itā vīvam, ūt maxīmōs sumptūs faciō!* *Rise; so may your daughter be safe!* *sīc sīt tibi filiā sospēs, surgē!* *Give me back Vergil; so may the goddess, queen of Cyprus, guide thee!* *sīc tē dīvā pōtens Cypri rēgāt, reddās Vergīlium.*

210. (D) The subjunctive (usually in the 2nd person) frequently expresses the mere possibility of an event occurring (**potential subjunctive**, see § 257); *e.g.*, in such phrases as *You would scarcely have believed*, **vix crēdērēs**. It is frequent also in the 1st person, particularly of the perfect tense, to express a very gentle assertion. *E.g.*,

I scarcely dare assert this,
quōd vix affirmāvērīm.

*NOTE.—To this usage belong **vēlim**, **vellem**, introducing polite requests, etc. *E.g.*, *I should like you to ask*, **vēlim rōgēs**; *I could wish you had been here*, **vellem adfūissēs**.

211. Observe that the English words **may**, **might**, **could**, **should**, etc., do duty for the expression of possibility, as well as of permission, ability, or duty. In the former case they are the sign of the **subjunctive** mood in Latin, in the latter they are represented by the verbs **licēt**, **possum**, **oportēt**, etc.

EXAMPLES.—*You may not believe it* (possibility), **quōd forsītān nōn crēdīdēris**. *I may go* (permission), **licēt mīhi irē**. *He could have gone* (ability), **irē pōtērāt or pōtūit** (see § 252). *We should go*, i.e., *we ought to go* (duty), **oportēt nōs irē**, **ēundum est nōbīs** (§ 95).

CHAPTER XII.—SUBORDINATE CLAUSES AND THE SEQUENCE OF TENSES.

212. A **complex sentence** is one in which the main statement is qualified by at least one other clause. The main statement is that of the principal verb; the qualifying clauses are subordinate or dependent. *E.g.*,

He sent a messenger to explain the matter,
nuntium mīsīt quī rem dēmonstrārēt.

In this sentence **nuntium mīsīt** is the principal statement, and would be a grammatical sentence if stripped of the dependent clause **quī rem dēmonstrārēt**; while the latter, if taken apart from the principal statement, has no complete and intelligible sense.

Obs.—A complex sentence is not identical with a compound sentence. Compound sentences are those which contain two or more simple sentences (§ 3), each of which gives, when taken separately, a complete and intelligible meaning. Thus **vēnī, vīdī, vīcī** contains three simple sentences in coordination and forms one compound sentence.

SEQUENCE OF TENSES.

213. The tense of a subordinate verb in the subjunctive mood depends upon that of the principal verb to which it is subordinate. According as the principal verb is primary or historic in tense, the dependent verb will be primary or historic.

(The primary tenses of the indicative are the present, perfect meaning *have*, future, and future-perfect; the

historic or secondary tenses are the imperfect, perfect meaning *did*, and pluperfect. Both tenses of the imperative are primary. In the subjunctive the present and perfect are primary, the imperfect and pluperfect are historic.)

NOTE.—It must be carefully remembered that *vidī*, *rexī*, and all perfect indicative forms have to do duty in Latin for the English *I have ruled* (primary) and *I did rule* or *I ruled* (historic); and, according as the principal verb is in the primary or the historic perfect, the dependent verb will vary in tense. On the other hand, *vidērim*, *rexērim*, etc., are to be used in primary sequence only.

214. The following are examples of a principal verb in a **primary** tense of the indicative followed by a dependent verb in the **present** or **perfect** subjunctive:—

I am asking who it is.....*rōgō quis sīt.*
 „ „ *was**rōgō quis fūērīt.*
I have asked who it is.....*rōgāvī quis sīt.*
 „ „ *was**rōgāvī quis fūērīt.*
I shall ask who it is*rōgābō quis sīt.*
 „ „ *was**rōgābō quis fūērīt.*
I shall have asked who it is*rōgāvērō quis sīt.*
 „ „ „ *was* ..*rōgāvērō quis fūērīt.*

Similarly—

He commands arms to be brought,
impērāt ūt armā adfērantūr.

I have prevented him from going away,
impēdīvī quōmīnūs ābēāt.

NOTE.—The present subjunctive may bear an unemphasised future meaning; e.g., *I beg you to come* (i.e., *that you will come*), *rōgō ūt vēnīās*. But where any stress is laid upon the futurity of the event the periphrastic future subjunctive (which is supplied in the active by the future participle of the verb and the present or imperfect subjunctive of *essē*, and in the passive by *fūtūrum sīt* [*essēt*] *ūt* followed by the present or imperfect subjunctive of the verb) must be used; e.g., *I beg that you will do it* (at such and such a time), *rōgō ūt factūrūs sīs*.

215. In the following examples a principal verb in a historic tense is followed by a dependent verb in the imperfect or pluperfect subjunctive :—

I was asking who was coming (or came) ..rōgābam quīs vēnīrēt.

„ „ *had comerōgābam quīs vēnissēt.*

I asked who was coming (or came)rōgāvī quīs vēnīrēt.

„ *had comerōgāvī quīs vēnissēt.*

I had asked who was coming (or came) ..rōgāveram quīs vēnīrēt.

„ „ *had comerōgāveram quīs vēnissēt.*

Similarly—

*I asked who was intending to come,
rōgāvī quīs ventūrūs essēt.*

*I asked who had been intending to come,
rōgāvī quīs ventūrūs fūissēt.*

*I was preventing him from escaping,
impēdiēbam quōmīnūs fūgērēt.*

NOTE 1.—The historic present (§ 201) may take either primary or historic sequence:

NOTE 2.—Exceptions to the rule in § 213 occur, but the reason is generally obvious. Particularly in Livy, the perfect subjunctive is used in consecutive clauses in historic sequence of an event regarded merely as past, and not necessarily contemporaneous with the action of the main verb; e.g., *So much had (Rome's) strength increased, that not even at the death of Aeneas did the neighbours dare to rise in arms, tantum ōpēs crēvērant ūt nē mortē quīdem Aenēae mōvērē armā accōlae ausī sint.* Again, in consecutive clauses, the present subjunctive must be used if the result belongs to present time only; e.g., *So great was the forethought of Lucullus that Asia stands firm to-day, in Lūcullō tantā prūdentiā fūit ūt hōdiē stēt Āsiā.*

CHAPTER XIII.—COMMANDS AND PROHIBITIONS.

216. The present imperative conveys a simple order or request; the future imperative gives a more authoritative command. *E.g.*,

Pack up your baggage and begone,
colligē sarcinulās ēt exī.

You must be a good soldier,
estō bōnūs milēs.

NOTE 1.—The future imperative is rarely used except in archaic formulae, and is usually joined with the simple future. *E.g.*, *If any one shall break or slay unwittingly, let it not be a crime*, *sī quis rumpēt occidetvē insciēns, nē fraus estō*; *So strike thou the people even as I shall strike this pig*, *sic tū pōpūlum fēritō, ūt ēgō hunc porcum fērām*.

NOTE 2.—The English word “must” is to be distinguished according as it implies a duty or an unavoidable necessity. *E.g.*, “they must die” may be rendered (1) *mōriuntōr*, or (2) *mōriendum est illis*. The former is an order, the latter merely a statement of what is inevitable. For (1) might be used *ōportēt*, *dēcēt*, *dēbent*; for (2) *nēcessē est*, *fīērī nōn pōtest quīn*, etc.

217. A command may be expressed by *cūrā ūt*, *fāc ūt* (with subjunctive), in place of the simple imperative. *E.g.*,

Take care to be at Rome, Be sure to be at Rome,
cūrā ūt Rōmae sīs.

See that you give back the book speedily,
fāc ūt lībrum citō reddās.

Obs.—The subjunctive may be used, without *ūt*, in semi-dependence on the main verb (§ 243); *e.g.*, *See that you get to know*, *fāc scīās*.

*NOTE 1.—For other periphrases for the imperative, see the use of *vēlim*, *vellem* (§ 210, NOTE), and of the simple future (§ 203, NOTE).

*NOTE 2.—By the rule of sequence of tenses, *fāc*, *cūrā*, *vēlim* must be followed by a present subjunctive; *vellem* by an imperfect or pluperfect.

For the subjunctive in commands (jussive subjunctive), see § 208, and NOTE.

218. A prohibition or negative command in the second person is expressed by the imperative of *nōlō* constructed with an infinitive. *E.g.*,

Do not believe it,
nōlī īd pūtārē.

Do not become slaves,
nōlitē servī fīērī.

Obs.—The 2nd person of the perfect subjunctive with *nē* is occasionally used when a definite person or persons are addressed, but this construction should be avoided. If no definite person is addressed, the 2nd person singular of the present subjunctive with *nē* is commonly used. The present imperative with *nē* is used in poetry only, the future imperative with *nē* in legal language only. See § 208, NOTE.

219. In compound sentences containing two commands the negative of the second is *nēvē* or (before consonants only) *neu*.

Burn not nor bury a dead man in the city,
hōmīnem mortūum īn urbē nē sēpēlītō nēvē ūrītō.

220. A prohibition may also be expressed by the phrases *cāvē* (*cāvētē*), *cāvē nē* (*cāvētē nē*) followed by the subjunctive. *E.g.*,

Beware of pardoning him, or Do not pardon him,
cāvē ēī ignoscās.

Beware of becoming slaves, or Do not become slaves,
cāvētē nē servī fīātīs.

NOTE.—By the rule of sequence of tenses, *cāvē*, *cāvē nē* (*cāvētē nē*), must all be followed by a present subjunctive.

CHAPTER XIV.—QUESTIONS DIRECT AND INDIRECT.

221. The simplest form of the **direct question** is identical with that of the direct statement, the difference being marked by the note of interrogation in writing and by the tone of voice in speaking. *E.g.,*

He has gone,
īvīt.

Has he gone?
īvīt?

222. More commonly the question is marked by the use of an interrogative pronoun, adjective, adverb, or particle. *E.g.,*

Who has come?
quīs vēnīt?

Has he gone?
īvitnē?

Which of the two peoples conquered?
ūtēr pōpūlūs vīcīt?

223. The interrogative particles are—(i.) **nonnē**, expecting the answer “Yes”; (ii.) **num**, expecting the answer “No”; (iii.) **-nē**, the answer to which is indifferent. *E.g.,*

We must all die, must we not?
nonnē omnībūs mōrīendum est?

Surely we must not all die?
num omnībūs mōrīendum est?

Must we all die?
estnē omnībūs mōrīendum?

Obs. 1.—The interrogative particle **-nē** is enclitic, *i.e.*, it cannot stand alone, but is suffixed (like **-quē**) to the preceding word. It must be distinguished from the negative **nē**, and also from the affirmative particle **nē** or **nae** used with personal and demonstrative pronouns (*e.g.*, *Assuredly, had you done so, you would have acted more advantageously for your reputation, nē tū, sī īd fēcissēs, mēlīūs fāmae tūae consūlūissēs*).

Obs. 2.—The interrogative **-nē** is suffixed to the emphatic word in the question, and this word stands first in the sentence; *e.g.*, *Is it Caesar who has defeated the Nervii? Caesarne Nervīōs vīcīt? Is it the Nervii that Caesar has defeated? Nervīōsnē vīcīt Caesār? Have the Nervii suffered at the hands of Caesar a defeat? vīcitnē Nervīōs Caesār?*

224. Interrogative adjectives, pronouns, and adverbs are—

Who ? What ? quīs (pronoun).

Is there any one who . . . ? was there any one who ecquīs, numquīs (pronoun).

Which ? What ? quī (adjective).

How ? quī (adverb), ūt (with verbs), quemadmodum.

How great ? quantūs (adjective).

Of what sort ? quālīs (adjective).

Which of the two ? ūtēr (adjective and pronoun).

How many ? quōt (indeclinable adjective and pronoun).

What (in numerical order—first, second, third, etc.) ? quōtūs (adjective).

How many each ? quōtēnī.

How often ? quōtīēs.

Why ? cūr, quārē, quamobrem.

When ? quandō.

Where ? ūbi.

Whence ? undē.

Whither ? quō.

By what means ? quōmōdō.

Of what sort ? cūiusmōdī.

To what end ? quorsūs.

How long ? quamdīū.

How far ? quōusquē.

Why . . . not ? quīn (with indicative).

Obs. 1.—When ? must be rendered by *quandō*? *Cum* can never be used as an interrogative.

Obs. 2.—Numquīs, like *num*, expects a negative reply. *E.g., Surely there is no one who does not know this ? numquīs hōc nescīt ?*

NOTE.—Quīn is used only in *direct* questions which imply a command or exhortation. *E.g., Why do we not go ? (= Let us go) quīn imūs ?*

For simple questions in the subjunctive (deliberative subjunctive), see § 207.

225. A double (or disjunctive) question is one which embraces two or more alternatives connected by the conjunction *or*. *E.g., “Are you coming or not, or are you*

undecided?" "Are you coming to us, or shall we come to you?"

The interrogative particles used to mark a double question are, in the first alternative, *utrum* or *-ně*, in the second and subsequent alternatives, *ăn* (also *annōn*, *necně*). *E.g.*,

Are you coming hither, or are you in doubt what ought to be done?
utrum hūc vēnīs, ăn dūbītās quīd āgendum sīt?

Obs.—The particle is very frequently omitted in the first alternative; *e.g.*, *Is he bold or timid?* *fērox ăn tīmīdūs est?*

NOTE 1.—*Ăn* is frequently found introducing questions seemingly, but only seemingly, single, and implies a tone of wonder, remonstrance, or irony. *E.g.*, (*Don't you see I am cheerful,*) *or can it be that you think I am sad?* = *Surely you don't think I am sad?* *ăn tū essē mē tristem pūtās?*

NOTE 2.—*Annōn*, *necně* are used to introduce an alternative which is the reverse of that immediately preceding; *annōn* as a rule occurs in direct questions, *necně* in indirect.

NOTE 3.—Observe the following ways of rendering the question, "Is this my affair or yours?"

- (i.) *utrum haec tūă ăn mēă rēs est?*
- (ii.) *haec tūă ăn mēă rēs est?*
- (iii.) *tūăně haec ăn mēă rēs est?*

226. An indirect (or dependent) question is one which is grammatically subordinate to and introduced by a verb, participle, adjective, or noun, expressing any shade of question, inquiry, doubt, wonder, uncertainty, revelation, concealment, knowledge, or ignorance. *E.g.*, *He asked who it was; there was a discussion as to who it was; I wonder why he did it; he told me who did it.* These are indirect forms of the (direct) questions, *Who was it? Why did he do it? Who did it?*

227. In every indirect question the verb is in the subjunctive mood, and its tense is either present or perfect, as the sense requires, if the introductory verb is primary

(see § 213); and imperfect or pluperfect, as the sense requires, if the introductory verb is historic. The same pronouns, adjectives, adverbs (except **quīn**), and particles are used alike for direct and indirect questions, but **num** introducing an indirect question is often merely equivalent to **-nē**. (See also § 225, NOTE 2.) *E.g.*,

- (i.) *Which of the two consuls fell at Trasimenus?*
ūtēr consūl ād Trāsīmēnum cēcīdīt?

He is asking which of the two consuls fell at Trasimenus,
rōgāt ūtēr consūl ād Trāsīmēnum cēcīdērīt.

He asked which of the two consuls had fallen at Trasimenus,
rōgāvīt ūtēr consūl ād Trāsīmēnum cēcīdissēt.

- (ii.) *Is it a true poem or no?*
iustum est pōēmā annōn?

There is a dispute whether it is a true poem or no,
disceptātiō est utrum iustum sīt pōēmā necnē.

There was a dispute whether it was a true poem or no,
disceptātiō ērāt utrum iustum essēt pōēmā necnē.

- (iii.) *Who was saying it?*
quīs dīcēbāt?

There is a question as to who said (or was saying) it,
quaerītūr quīs dixērīt.

There was a question as to who said (or was saying) it,
quaerēbātūr quīs dīcērēt.

- (iv.) *How many gave their votes?*
quōt sententiām dixērunt?

It is uncertain how many gave their votes,
incertum est quōt sententiām dixērint.

It was uncertain how many had given their votes,
incertum ērāt quōt sententiām dixissent.

228. There are in Latin no single equivalents for the English “yes” and “no.” The answer to a direct question is therefore expressed (i.) by **ētīam**, **itā plānē** (= *yes*), **mīnīmē**, **nēquāquam**, etc. (= *no*); (ii.) by the verbs **aiō**

(= *I say yes*), *nĕgō* (= *I say no*); (iii.) commonly by repeating the verb of the question. *E.g.*,

Do you say that Crassus is unhappy? Yes.
tū mīserum esse Crassum dīcīs? Itā plānē.

Surely we ought not to envy the dead? Yes.
num mortūis invīdēre dēbēmūs? Aiō.

Are these your feelings? No.
hōc tū sentīs? nōn sentiō.

NOTE 1.—*Nĕgō* is the usual equivalent for such phrases as “to say . . . not,” etc., and so takes the place of *dīcō*, etc., followed by a negative. *E.g.*, *He says he will not go away, nĕgāt sē ābītūrum esse; Philosophers say that our senses ought not to be relied on, nĕgant phīlōsōphī sensībūs crēdendum esse.*

NOTE 2.—Similarly, *nĕquē* (*nĕc*) must be used for *ēt . . . nōn*; and *nĕc quisquam, nĕquē ullūs . . .* = “and no one,” “and no . . .”

229. *Nesciō quīs* (*quae, quīd*) is often used as the equivalent of an indefinite pronoun in the sense of *some one*, and is then followed by the indicative if the form of the sentence would otherwise demand that mood. *E.g.*,

Somebody said, So-and-so said,
nesciō quīs dixīt.

But, *I don't know who said it,*
nesciō quīs hōc dixērīt (indirect question).

230. *Nesciō ān, haud sciō ān, dūbītō ān* are used to imply that the statement which they introduce is believed rather than otherwise. They may be rendered in English by such phrases as, “I rather think that,” “I incline to believe that,” etc. *E.g.*,

I fancy you believe me when I say yes,
nesciō ān mīhi āientī crēdās.

I am inclined to think that it is impossible for any old age to be happier,
haud sciō ān nullā sēnectūs bēātīōr esse possīt.

I should think he is persuaded of this,
dūbītō ān hōc illī persuāsum sīt.

**Obs.*—In English sentences introduced by “I don’t know whether,” as in the Latin sentences quoted above, one only of two alternatives is expressed; but while the alternative expressed in the English, “I don’t know whether it is true,” is the first and improbable one, that expressed in the Latin, *nesciō an vērū sit* (*I should think it is true*), is the second and probable one. *An* here, as always, introduces the *second* alternative of a double question.

231. *Forsitān* regularly takes the subjunctive, and so does *forsān*, each being equal to *fors sit an*; but *fortassē* takes the indicative. *E.g.*,

It may perhaps be a good thing,
forsitān bonum sit.

You will perhaps say, What then?
dicēs fortassē, Quid ergō?

NOTE.—In prose use only *forsitān* or *fortassē*.

CHAPTER XV.—SUBJECT AND OBJECT CLAUSES.

232. According to § 5, the subject or object of a sentence may be expressed by an infinitive or a clause.

Dependent clauses standing as subject or object have their verb in either the indicative or the subjunctive mood.

233. The indicative in a subject or object clause is introduced by the conjunction *quōd*. It is most common in a subject clause, and is used only of that which is regarded as an actual fact. *E.g.*,

(The fact) that you are troubled in health touches me deeply,
pēnītūs mē tangīt quōd vālētūdīnē lābōrās.

(The fact) that Regulus went back again seems wonderful to us,
quōd rēdiīt Rēgūlūs nōbīs mīrābilē vīdētūr.

234. *Gaudēō, laetōr*, and similar personal verbs expressing emotion, may take an object clause in the indicative, or else the accusative and infinitive construction. *E.g.*,

I am glad that you write,
gaudēō quōd scribīs (or gaudēō tē scribērē).

I wonder one soothsayer does not smile when he has caught sight of another,

mīrōr quōd nōn rīdēt hāruspex cum hāruspīcem vīdērīt (or mīrōr hāruspīcem nōn rīdērē, etc.).

*NOTE.—*Mīrōr* is also followed by *sī* and the indicative; e.g., *I am surprised if these are your feelings, mīrōr sī hōc sentīs.*

235. The subjunctive in a subject or object clause is introduced by *ūt, nē, ūt nōn, quōmīnūs, or quīn.*

NOTE.—*Nē, nē quīs, nē quīd, nē ullūs, nē umquam, nē usquam*, etc., are used in negative clauses which express a purpose; *ūt nōn, ūt nēmō, ūt nīhīl, ūt nullūs, ūt numquam, ūt nusquam*, etc., in those which express result. *E.g., He began to beg them not to go, ōrābāt nē īrent.* (Here “not to go” is the object of *ōrābāt*, and it expresses the purpose with which he begged; hence the negative is *nē*.) *He secured the condemnation of the whole number, impetrāvīt ūt nēmīnī parcērētūr.* (Here “the condemnation of the whole number” is the object of *impetrāvīt*, and expresses not a purpose, but a result. Hence the negative is *ūt nōn*.) See also § 281.

On the construction of the subjunctive in object clauses with verbs of asking, advising, commanding, striving, persuading, wishing, and desiring, see §§ 106-108.

236. The subjunctive may stand (negatives, *nōn, nullūs*, etc.) in a subject clause with *accīdīt, contingīt, ēvēnīt, rēliqum est, restāt, sēquītūr*, all used impersonally. *E.g.*,

It happened that the moon was at the full,
accīdīt ūt lūnā essēt plēnā.

It follows that the universe is controlled by the power of the gods,
sēquītūr ūt mundūs dēōrum nūmīnē administrētūr.

NOTE.—*Accīdīt* may take the infinitive (see § 70). *Accēdīt* (it is added) takes either *ūt* and the subjunctive or *quōd* and the indicative (§ 233).

237. A subjunctive clause introduced by *ut* stands as subject with *tantum abest*. *E.g.*,

So far is death from being an evil, that I fear, etc. . . .
tantum abest ut malum mors sit, ut verear, etc. (lit., it is so far removed that death is an evil).

Obs.—In this phrase *abest* is impersonal.

238. The subjunctive stands in object clauses (negatives, *nōn*, etc.) with verbs signifying to accomplish an action, such as *impetrō* (*I obtain by asking*), *efficiō*, *committō*, etc. *E.g.*,

From the Sequani he obtains permission for the Helvetii to pass through their territories,
ā Sēquānīs impetrāt, ut pēr finēs sūōs irē Helvētiōs pātiantūr.
He contrived that no one should know,
effēcīt ut nēmō scirēt.

NOTE 1.—But all such verbs take the simple object-accusative when necessary. *E.g.*, *He secured peace, pācem effēcīt; Let him be granted what he desires, eā, quae vult, impetrēt.*

NOTE 2.—When these verbs are used passively, the *ut* clause becomes of course the subject (§ 27).

NOTE 3.—*Persuādēō* is constructed with *ut* or *nē* and the subjunctive when it signifies “to prevail upon” a person to undertake a course of action, but with the accusative and infinitive when the meaning is “to convince” of the truth of a statement; *e.g.*, *He persuades him to cross over to the enemy, huic persuādēt ut ad hostēs transēāt; but, For my part, I could never be convinced that the soul ceases to exist, mīhi quīdem persuādērī numquam pōtūit ānimōs ēmōrī.*

***239.** The subjunctive stands idiomatically in comparative sentences, with or without *ut* (negatives, *nōn*, etc.), after *quam*, *pōtīus quam*. *E.g.*,

Let us rather die than live disgracefully,
mōriāmūr pōtīus quam ut inhonestē vivāmūs.

He suffered everything rather than give information against his accomplices,
perpessūs est omniā pōtīus quam sōciōs indicārēt.

240. Verbs of permitting and compelling (*permittō, sīnō, cōgō, impellō*, etc.) take the subjunctive with *ūt*, or the infinitive. *E.g.*,

He suffered them to pass over safely,
permīsīt ūt tūtō transīrent.

I give you leave to reply,
tibi permittō respondērē.

The Germani do not allow wine to be imported into their country at all,
Germānī vīnum ād sē omnīnō importārī nōn sīnunt.

Nor could he be compelled to fight,
nēquē cōgī pugnārē pōtērāt.

Reasoning and argument forced me to entertain that belief,
rātīō āc dispūtātīō mē impūlīt ūt itā crēdērem.

Obs.—Here belongs the usage of *licēt* (*ūt*). See § 70, NOTE 2.

241. Verbs of determining, decreeing, deciding, etc. (*stātūō, constitūō, dēcernō*, etc.), take the subjunctive with *ūt* (negative, *nē*), or (referring to one's own acts) the infinitive. *E.g.*,

The senate made a decree that Publius' province should be Italy, that of Tiberius Sicily,
dēcrēvīt sēnātūs ūt Publīō Itālīā, Sicīlīā Tībērīō prōvinciā essēt.

They resolved to await the arrival of the Romans,
Rōmānōrum adventum exspectārē constitūērunt.

I had determined to keep silence for ever,
stātūēram in perpētuum tēcērē.

242. Verbs of attending to and bargaining express the object either by an *ūt* (negative, *nē*) clause, or by the accusative of the gerundive. Such are *cūrō* and *pāciscōr*. *E.g.*,

He saw that (took care that) ships were built,
nāvēs faciendās (or ūt nāvēs fiērent) cūrāvīt.

To bargain with vows that one's merchandise adds not its treasures to the greedy sea,
vōtīs pāciscē, nē mercēs āvārō divītīās addant mārī.

243. In affirmative object clauses after any verb of ordering, bidding (*impērō, dīcō*), asking (*rōgō, flāgītō, ōrō, quaerō*), permitting (*permittō, sīnō, concēdō*), in colloquial style and in poetry, the subjunctive may be used in semi-dependence without *ūt*. So with the imperatives *fāc, cūrā*; and regularly with verbs of wishing, with *oportēt*, and with verbs or phrases expressing necessity. *E.g.*,

He exhorts the townspeople to defend the walls,
oppidānōs hortātūr, moenīā dēfendant.

The people are entreating him to lower the price of provisions,
flāgītāt pōpūlūs annōnam lēvēt.

I beg you will come,
ōrō vēnīās.

I will allow him to go,
concēdam ēāt.

I could have wished that it had been true,
vellem vērum fūissēt.

Obs.—For a similar construction with *cāvē* see § 220.

244. Verbs of hindering and preventing take an object clause in the subjunctive. If the verb is positive, the object clause is introduced by *quōmīnūs* or *nē*; if negative, by *quīn*, or, less often, *quōmīnūs*. But with *prōhībēō* the infinitive may always be used. *E.g.*,

The enemy tried to prevent us from crossing the river,
hostēs nōs prōhībēbant flūmēn transīrē.

The bad state of your health kept you from coming to the Games,
tē infirmītās vālētūdīnīs tēnūit quōmīnūs ād lūdōs vēnīrēs.

They scarcely restrained themselves from making a charge,
vix tempērāvērē ānimīs quīn impētum fācērent.

And age does not prevent us from keeping our enthusiasm for tilling the soil,
nēc aetās impēdit quōmīnūs agrī cōlendī stūdiā tēnēāmūs.

NOTE 1.—*Quīn* may also introduce the object clause after a verb of doubting or being ignorant, when such verb is *negatived*. *E.g.*, *Every one knows that . . . , nēmō ignōrāt quīn . . . etc.*; *I have no doubt that . . . , nōn dūbitō quīn . . . etc.*

NOTE 2.—And *quīn* (as the equivalent of *quī nōn*, *quae nōn*, *quōd nōn*) may follow any negative clause. E.g., *There is no one but knows*, *nēmō est quīn sciāt*; *You would scarce find any one but has this opinion*, *vix ūnum invēniās quīn haec sentiāt* (where *vix ūnum* is virtually equivalent to *nullum fermē*).

*NOTE 3.—*Impēdiō*, like *prōhibēō*, admits an infinitive as object, as also does *dūbitō* in the sense of “to hesitate.” E.g., *What prevents me from following such opinions as seem to me probable?* *quīd mē impēdit sēquī ēā quae prōbābīlīā mīhi vidēantūr?* *I would not hesitate to face the most trying storms*, *nōn dūbitāverim mē grāvissimīs tempestātībūs obvium ferrē*.

245. An English positive object clause after a verb of fearing is introduced in Latin by *nē*, an English negative clause by *ūt* or *nē nōn*. E.g.,

I fear he is coming,
vērēōr nē vēniāt.

I fear he is not coming,
vērēōr ūt vēniāt.

I am not afraid of his not coming,
nōn vērēōr nē nōn vēniāt.

Obs.—*Nē nōn* is generally used when the verb of fearing is negatived or when it forms an interrogation with negative force.

246. But where the sense requires the infinitive in English after a verb of fearing, a like construction is used in Latin. E.g.,

They dreaded to put to the test their hopes of the struggle,
mētūerunt tentārē spem certāminīs.

247. Any verb of fearing, when used in the sense of “being anxious about,” may take an object clause in the form of an indirect question. E.g.,

I am apprehensive whether something else must not be said here,
vērēōr num hīc āliūd sīt dīcendum.

I am anxious as to how this will end,
haec quō sint ēruptūrā tīmēō.

CHAPTER XVI.—CONDITIONAL SENTENCES.

248. A conditional (or hypothetical) sentence is one in which the occurrence of an event is represented as depending on the fulfilment of a certain condition. The conditional or *if* clause is called the *protasis*; the principal sentence is termed the *apodosis*. *E.g.*, in the sentence, “If he were to come, I should see him,” the *protasis* is “If he were to come,” the *apodosis* is “I should see him.”

The conditional particles which introduce the *protasis* are *sī* (strengthened, *ētīamsī*); *sīvē* (in double or alternative conditions); *nīsī*, *sī nōn* (rarely *nī*) in negative conditions.

Conditional sentences are of three classes, according as they relate to

- (A) Conditions in present or past time, which may be, or may have been, fulfilled.
- (B) Conditions in future time, which may be fulfilled.
- (C) Conditions in present or past time, unfulfilled.

Obs.—From the use of “if” to introduce a conditional clause must be carefully distinguished its use in the sense of “whether” to introduce a dependent question. In the latter case “if” must be rendered by *-nē* or *num*; *e.g.*, *He asked if you were well*, *rōgāvīt num vālērēs*.

249. (A) Conditional sentences relating to conditions in time present or past, of which the fulfilment or non-fulfilment is not implied, require the indicative mood in both clauses. *E.g.*,

If this is so, I am glad (but whether it is so or not, I do not hint).
sī rēs itā sē hābēt, gaudēō.

If he has said this, I am glad (but am quite uncertain whether he has or no).
sī hōc dixīt, gaudēō.

If I killed him, I did right (but I do not say whether I killed him or no).
sī illum occīdī, rectē fēcī.

Lat. Comp.

NOTE 1.—After *sī* or *nīsī*, the indefinite *quīs*, *quā*, *quīd* (unemphatic form), is used to express *any one*, *anything*; so too *if anywhere* = *sīcūbi*; *if at any time* = *sī quandō*; *if from any place* = *sīcundē*.

NOTE 2.—The verb of the apodosis may be imperative or jussive subjunctive. E.g., *If they have come, let us rejoice, sī vēnērunt, gaudēāmūs*.

250. (B) Conditional sentences relating to conditions in future time, the fulfilment or non-fulfilment of which is not implied, are expressed—

(a) Vividly, by the use of the simple future indicative in the apodosis, and the future-perfect in the protasis. *E.g.*,

If he knows this, he will be very angry with us,
quōd sī nōtum hābūērīt, vēhēmentēr succensēbīt nōbīs.

I shall rejoice, if you say this,
sī vōs haec dixērītis, gaudēbō.

You will cease to fear if you cease to hope,
dēsīnēs tīmērē, sī spērārē dēsīēris.

Obs.—In the protasis of conditional sentences of this kind English uses the present or present-perfect tense.

NOTE 1.—The future-perfect is used to denote a future action completed before the occurrence of another future action. But if the future actions are simultaneous, the future simple is used both in the protasis and in the apodosis; see NOTE 3.

NOTE 2.—A future imperative, a gerundive or a future participle with *sum*, etc., being all equivalent to futures, may stand in the apodosis; e.g., *If I say rather much about myself, you must pardon me, sī dē mē ipsō plūrā dixērō, ignoscītōtē.*

NOTE 3.—In the vivid form, the simple future or the future-perfect may stand in both the protasis and the apodosis; e.g., *We shall be cured if we wish it, sānābimūr sī vōlēmus; I shall breathe freely again if I see you, respīrārō sī tē vīdērō.*

*NOTE 4.—And, rarely, the present indicative is found in the protasis, as in the English form; e.g., *Supposing we are victorious, we shall find everything safe, sī vincimūs, omniā nōbīs tūtā ērunt.* And the perfect may stand in the apodosis, but only in rhetorical speech; e.g., *If you maintain the same spirit, our victory is assured, sī ēundem ānimum hābūērītis, vīcimūs* (lit., *we have conquered*).

(b) But to represent the condition in a less distinct and vivid form, both verbs may be in the present subjunctive.

E.g.,

If your country were to converse thus with you, ought she not to prevail?

hāec sī tēcum patriā lōquātūr, nonnē impetrārē dēbēāt?

If this should occur, I should be greatly distressed,

sī hōc ēvēniāt, valdē dōlēam.

NOTE 1.—Occasionally the perfect subjunctive is used in the apodosis; *Should he feel the pangs of hunger, he would rob another man of his food, sī fāmē conficiātūr, abstulērīt cībūm altērī.*

251. (C) Conditional sentences relating to conditions in time present or past of which the non-fulfilment is known and implied are expressed by the imperfect or pluperfect subjunctive in both clauses.

(a) The imperfect subjunctive relates to conditions known to be unfulfilled in the present. *E.g.,*

And if any one loved them, he would be a man to be hated (but no one does love them),

quōs sī quīs āmārēt, ābōmīandūs essēt.

If he were here, I should be glad (but he is not here),

sī ādessēt, gaudērem.

(b) The pluperfect subjunctive relates to conditions known to have been unfulfilled in the past. *E.g.,*

If the auxiliary troops had come up, the city would now have been taken (but they did not),

iam captā essēt urbs, sī subvēnissent auxiliā.

Had I seen it, I would have written (but I did not see it),

sī vīdissem, scripsissem.

NOTE 1.—The sense frequently requires that the pluperfect subjunctive should stand in the protasis and the imperfect subjunctive in the apodosis; e.g., *If he had not acted wisely, he would be lying in gaol to-day, nīsi prūdētēr ēgīssēt, hōdiē īn carcērē iācērēt.*

NOTE 2.—Such conditions are frequently expressed in English, as in the second example, by “had I,” “had you,” etc. A similar ellipsis of *sī* in Latin is very rare, and is rhetorical or poetical.

252. The verb *sum*, accompanied by a gerund, gerundive, or future participle, and any verb implying duty, necessity, propriety, etc., is regularly put in the indicative in the *apodosis* of conditions known to be unfulfilled. Such verbs are *possum*, *dēbēō*, *oportet*, *dēcet*, *necessē est*. *E.g.*,

Had he done it, he ought assuredly to have been loved,
quōd sī fēcissēt, certē dīligendū ērāt.

If Sestius had been killed, would you have had recourse to arms ?
sī Sestiū occīsū essēt, fūistisnē ād armā atūrī ?

You ought to be avoiding vice, if you took any interest in goodness,
sī virtūtī stūdērēs, vītium vītārē dēbēbās.

*NOTE.—Compare the phrases, *It would be tedious*, *longum est*; *It would be better*, *sātius est*, *mélius est*.

***253.** Occasionally in poetry and even in prose the imperfect and pluperfect indicative are found in the *apodosis*, in lieu of the corresponding tenses of the subjunctive. In such sentences a circumstance is vividly represented as having happened, while the added condition shews that it just failed to come to pass. *E.g.*,

We should have gained a brilliant victory, had not Lepidus received Antonius,
praeclārē vīcērāmūs, nīsī Lēpidūs rēcēpissēt Antōnīum.

A tree trunk, falling on my head, had killed me, had not Faunus lightened the blow,
mē truncūs illapsūs cērebrō sustūlērāt, nīsī Faunūs ictum lēvassēt.

***254.** In conditions known to be unfulfilled in past time, the *protasis* may stand in the imperfect subjunctive when the condition is viewed as still valid—*i.e.*, when the imperfect is used in its full force to express what *was* in the past and *still is*. *E.g.*,

Did not death prevent it, there would by now have been many immortals,
nīsī mors obstārēt, multī iam exstītissent immortālēs.

*255. When conditions are stated indefinitely, *i.e.*, when the subject of the *protasis* is an indefinite person (*you, one, people*), they may be expressed in Latin by any of the preceding forms, or by the present subjunctive in the 2nd person singular. *E.g.*,

The mind is worn out if you exercise it ; if you do not exercise it, it gathers rust,
 contēritūr mens, sī exercēās; nīsī exercēās, rōbīginem contrāhīt.

256. When the same *apodosis* is found with more than one *protasis*, the latter will be introduced by *sī . . . ēt . . . ēt . . .*, if they are connected in English by *and*; by *sī (sīvē, seu) . . . sīvē (seu) . . . sīvē (seu) . . .*, if they are distinguished by *whether . . . or, etc.*; or by *sī nēquē . . . nēquē . . . nēquē . . . (negative)*. *Sī . . . nēquē . . .* introduce two protases, whereof the former is positive, the latter negative. *E.g.*,

That is my favourite resort, whether I am occupied with my own reflections or am engaged in reading,
 illō lōcō libentissimē solēō utī, sīvē quīd mēcum ipsē cōgītō
 sīvē lēgō.

You would do it, should you have courage and not be afraid,
 sī audēās nec tīmēās, id tū faciās.

NOTE 1.—Double protases are often expressed in English by “*whether . . . or . . .*” These words serve also to introduce a double indirect question, and care must be taken to distinguish these two usages when translating. *E.g.*, *He asked whether I was rich or poor, rōgāvīt utrum divēs an paupēr essem* (indirect question); *He asks me for money, whether I am rich or poor, mē pēcūnīam rōgāt, sīvē divēs sum sīvē paupēr* (alternative protasis).

*NOTE 2.—The English “*but if,*” when merely resuming the thread of discourse, is to be rendered by *quōd sī* (see § 135, NOTE 1). If, however, it is adversative—*i.e.*, introduces a new conditional sentence, the *protasis* of which contradicts that of a preceding conditional sentence—it is to be rendered by *sīn*. *E.g.*, *If this is your opinion, I am glad of it ; but if you think the matter stands otherwise, I do not at all agree, sī haec sentīs, gaudēō ; sīn ālitēr rem sē hābērē pūtās, mīnimē assentiōr*. If the new protasis is merely the negative of the preceding, *sī mīnūs* or *sīn mīnūs* will be used and the verb suppressed; *e.g.*, *Take out all your followers ; if not, as many as possible, ēdūc omnēs tūōs ; sī mīnūs, quam plūrīmōs*.

257. A conditional statement may be made without any condition being expressed; *e.g.*, "I should be glad to see him," "I should have been glad to see him." Here some such conditional clause as "if he were to come," "if he had come," may be understood.

Such conditional statements are expressed in Latin by the **potential subjunctive**, the **present subjunctive** being used when the action is future and therefore regarded as possible, the **imperfect** when it is desired to indicate that the action would have taken place in the past had some undefined condition been fulfilled.

When the potential subjunctive serves to indicate that a statement is made with modesty and diffidence, the **perfect subjunctive** is used.

Perhaps it would hardly seem likely,
vix vērīsimilē fortassē vīdēātūr.

You would have noticed (had you been there) their different expressions of countenance as they parted,
vārīōs vultūs dīgrēdiētiū cernērēs.

Here a man would ask (if occasion arose),
hīc quaerāt quispiam.

Then you might have noticed whisperings (had you looked),
tum sūsurrōs vīdērēs.

With your permission I would say . . .
pācē tuā dixērim.

*NOTE.—The apodosis may answer to the mere implication of a condition in some word in the sentence. *E.g.*, *No one would give himself up to die for his country without (= if he had not) a great hope of immortality*, nēmō sinē magnā spē immortalitātis sē prō patriā ad mortem offerret. Hence the conditional use of the ablative absolute, § 84 (c).

258. The relative quī takes the **subjunctive** when used in a clause equivalent to a *protasis*. *E.g.*,

If any one were to see this, would he not be forced to admit the existence of gods?
haec quī vīdēāt, nonnē cōgātūr confītērī dēōs essē?

259. An apparently conditional clause is used in rendering such expressions as “to see if,” “to try if,” the present subjunctive being used in primary sequence and the imperfect in historic sequence. *E.g.*,

He threw his forces across the Rhone, to see if perchance he could crush the enemy,

Rhōdānum cōpiās trāiēcīt, sī fortē hostēs opprīmērē possēt.

Obs.—The clause introduced by *sī* in such cases is of the nature of a dependent question.

*NOTE.—*Nīsī fortē* introduces a supposed exception, and in direct speech always takes the indicative; *e.g.*, *Scarcely anybody dances when he is sober, unless perchance he be mad, nēmō fērē saltāt sobriūs, nīsī fortē insānīt.*

CHAPTER XVII.—SUBORDINATE CLAUSES: CON- CESSIVE, COMPARATIVE, CAUSAL, FINAL, CONSECUTIVE, AND TEMPORAL.

CONCESSIVE CLAUSES.

260. The English “even if” frequently introduces not a condition, but a concession, and is thus equivalent to “although,” “though,” “granting that,” “allowing that,” “no matter how (much, etc.),” “however (much, etc.),” etc.

The concessive particles in Latin are *etsī*, *ētīamsī*, *tāmetsī*; *quamquam*, *quamvīs*, *licēt*; *ūt*, *nē*; *cum*.

NOTE.—A variety of the jussive subjunctive (§ 208) frequently stands as concessive in the present or perfect tense. The negative is *nē*. *E.g.*, *Suppose he is a most infamous man, I care not, sīt illē vīr nēquissimūs, ēgō nīl mōrōr.*

261. *Etsī, ētīamsī, and tāmetsī (although, even if) take the same constructions as sī (§§ 249-251). E.g.,*

Although the mountain hindered the march by reason of its very deep snow (actual fact),

etsī mons altissimā nivē itēr impēdiēbāt.

Even if there had been no news,

ētīamsī nihīl nōvī fūissēt.

NOTE.—*Etsī* and *ētīamsī* are used with the indicative when the concession is stated as a fact, with the subjunctive when it is made merely for the sake of argument. *Tāmetsī* always takes the indicative.

262. *Quamquam (although) takes the indicative, unless the sense requires the potential subjunctive. E.g.,*

Though you are in haste, yet the delay is not long,

quamquam festinās, nōn est mōrā longā.

263. *Quamquam* is often merely an adverb of transition at the beginning of a principal sentence (*and yet*). *E.g.,*

Yet why should I instruct you of all men on this point?

quamquam tē quīdem quīd hōc dōcēam?

264. *Quamvīs, licēt, ūt, nē, and cum, when concessive, all require the subjunctive mood. E.g.,*

He is a good man all the same, however ignorant he may be of accomplishments,

quamvīs sīt rūdīs artīum, tāmēn est vīr hōnestūs.

Though you should say everything,

licēt omniā dīcās.

NOTE 1.—For this use of *licēt*, see § 70, NOTE 2. *Licēt* in accordance with its verbal nature follows the rule for the sequence of tenses (§ 213) and takes only the present and perfect subjunctive.

NOTE 2.—*Quamvīs* really = *as (great, small, etc., as) you please*. Hence it is the word to use in rendering such a sentence as, *Be as bold as you please, yet, etc. . . .*, *quamvīs sīs audax, tāmēn . . .*; or, *Though you were ever so little the supporter of the law, quamvīs nōn fūeris suāsōr lēgis.*

NOTE 3.—*Quamvīs* may also stand as an adverb with adjectives and adverbs; e.g., *Ever so cleverly, ever so boldly, ever so shamelessly, quamvīs callidē, quamvīs audactēr, quamvīs impudentēr.*

COMPARATIVE CLAUSES.

265. Comparative clauses are such as express likeness, unlikeness, or comparison, between two or more actions or states. The English words and phrases introducing comparative clauses are “as,” “like as,” “just as”; “in the manner (style, fashion) of”; “as if,” “as though”; and “than” following any comparative adjective or adverb.

266. In Latin comparative clauses are introduced by *ut*, *tamquam*, *nōn sēcūs āc*; *quōmōdō*, *quemadmōdum tamquam sī*, *ut sī*, *vēlūt sī*, *āc sī*; *quam* preceded by a comparative adjective or adverb; *quam sī*, *quāsī*, etc.

The object of comparison may be a state or action either represented as one (*a*) of known truth, or (*b*) of merely imaginary existence. The former will be expressed by the indicative, the latter by the subjunctive mood. Hence—

267. All comparative clauses expressive of imaginary cases require the subjunctive; and therefore all comparative particles containing *sī* require that mood. *E.g.*,

They shuddered at the barbarity of Ariovistus, just as though he were present before them,

Ārīōvistī crūdēlītātem, vēlūt sī cōram ādessēt, horrēbant.

I will pretend that I am just going out,
assīmūlābō, quāsī nunc exēam.

*NOTE 1.—*Prōindē* and *pērindē* (*in like manner*) are joined with *āc sī*, *ut sī*, *quāsī*, emphasising the comparison and requiring the subjunctive. *E.g.*, *Just as if you knew, prōindē quāsī nossēs*; *Just as though he were a common soldier, pērindē āc sī mănīpūlārīs essēt.*

*NOTE 2.—Adjectives and adverbs of similarity and dissimilarity frequently replace the genitive or dative of the object by *āc* or *atquē* and a new verbal clause. Such are *aequūs*, *sīmīlīs*, *ālīūs*, and the adverbs *aequē*, *sīmīlītēr*, *ālītēr*, *pārītēr*, *contrā*, *iuxtā*, *sēcūs*. *E.g.*, *Other than he had been before, ālīūs atquē antēā fūērāt*; *Otherwise than you now do, ālītēr āc nunc fācīs*. If *sī* be further added, the mood is of course subjunctive. (See § 132, NOTE 1.)

268. Comparative clauses with the **indicative** are such as relate to matters **stated as facts**. They include, therefore, clauses introduced by words other than the particles mentioned in § 267. Such words are—

(A) All relative adverbs of comparison : (*it̃a* or *sīc*) . . *ūt* ; *quōmōdō* ; (*tam*) . . *quam*, *tamquam* (§ 165) ; (*ēō*) . . *quō*, (*tantō*) . . *quantō* (§ 130, NOTE 1). [See also § 9, NOTE 3.]

(B) All comparative adjectives or adverbs followed by *quam* (§ 132, NOTE 2).

(C) The adjectives and adverbs mentioned in § 267, NOTE 2. Also *p̃rindē āc*, *pr̃indē āc*.

CAUSAL CLAUSES.

269. Causal clauses are such as state the reason for any action or state. They are introduced in English by the words “because,” “as,” “since,” “on account of,” etc. The Latin causal particles are *quōd*, *propt̃rēā quōd*, *quīā*, *quandō*, *quandōquīdem*, *quōnīam*, *cum*. The relatives *quī*, *ūbi*, *undē*, etc., may also introduce a causal clause.

NOTE.—The commonest use of the English present participle is in a causal sense ; e.g., *Finding retreat impossible, he prepared for battle* (= *because he found retreat impossible*). The Latin present participle cannot be so used. See § 87, NOTE 1.

270. All causal clauses (unless introduced by *cum* or a relative pronoun or adverb) require the **indicative** mood when stating the **cause simply as a fact**. *E.g.*,

This he did because the envoys had not yet returned,
id fēcīt quīā nondum lēgātī rēdīērānt.

We eat simply because food is necessary to life,
ēdīmūs propt̃rēā quōd cībō ād vītā ōpūs est.

271. But if the cause is **stated as conceived or alleged** at the time of action, the **subjunctive** is used. *E.g.*,

I ate because (it seemed to me) I needed food,
 ēdēbam quīā ōpūs cībō essēt.

This he did because (he said, argued, etc.,) the envoys had not returned,
 id fēcīt quīā nondum rēdisserēt lēgātī.

NOTE.—Quōnīam, quandō, and quandōquīdem practically always require the indicative.

272. Hence arises the idiom by which, when two alternative causes are given, that which is mentioned as the true cause is in the indicative, while that which is mentioned as the false or pretended cause is in the subjunctive. *E.g.*,

This he did, not because the envoys had not yet returned (though he alleged this reason, untrue as it was), but because his army was too weak (real cause),

id fēcīt nōn quīā nondum lēgātī rēdisserēt, sēd quīā infirmīōr ērāt exercītūs.

NOTE.—The subjunctive, therefore, follows nōn quōd or nōn quīā. Nōn quō is used with the subjunctive in the same sense; e.g., *You write this, not on the ground that you yourself heard it, hōc scrībīs, nōn quō ipsē audīēris.*

273. Cum, the relative quī, and the relative adverbs, when used in a causal sense, invariably take the subjunctive. Cum thus used often takes the place of a participle (§§ 85-89). *E.g.*,

And as he knew this for certain, he decided that action must be taken at once,

quōd cum explōrātum hābērēt, stātīm āgendum esse constitūt.

I seem to myself to have done wrong in having left you,
 peccassē mīhi vidēōr quī ā tē discessērim.

274. This use of the relative is frequently strengthened by the addition of quippē, ūt, or sometimes utpōtē. *E.g.*,

They were afraid, it is true, because many dangers beset them,
 mētūēbant sānē, quippē quōs multā pēriculōsā prēmērent.

I am fairly good-for-nothing, since I have to-day fallen in love,
 sātīs nēquam sum, utpōtē quī hōdiē incēpērim āmarē.

NOTE 1.—**Quippě** **quī** always takes the subjunctive in Cicero, but elsewhere either the subjunctive or the indicative.

*NOTE 2.—Livy and other writers use **quippě** to qualify participles and adjectives without any pronoun or verb; e.g., *As he was confident in his strength*, **quippě fěrox vīrībūs**. It is found also as an introductory particle to express irony; e.g., *Of course I am forbidden by the fates*, **quippě vėtōr fātīs**.

FINAL CLAUSES.

275. Final clauses are such as express the purpose with which an action is done.

Such clauses are sometimes introduced in English by “(in order) that he (they, etc.) may (might), etc. . . .,” but are much more often represented by the infinitive with “to” (“in order to”). *E.g.*, “I came that I might see you,” or “I came (in order) to see you.”

In Latin such clauses are introduced by **ūt** (negative **nē**), **quī** (relative), or any relative adverb.

The Latin infinitive can *never* express purpose in prose.

276. The purpose of an action may be expressed in any one of the following ways:—

- (i.) By **ūt** (**nē**) and the subjunctive (see § 277). This is the only normal means of expressing negative purpose.
- (ii.) By **quī**, **quō**, **ūbi**, **undě**, etc., and the subjunctive; rarely negative. See § 278.
- (iii.) By the gerundival construction with **ād** and accusative; never negative. See § 92, NOTE 1 (c).
- (iv.) By the gerundival construction with **causā** or **grātīā** (*for the sake of*) and the genitive; never negative. See § 93.

(v.) By the **supine** in **-um**, but only when the principal action is expressed by a verb of motion; never negative. See § 97.

(vi.) By the **gerundive** used predicatively. Cp. § 242.

NOTE 1.—By far the commonest construction is that with **ūt** or **nē**. That with the relative and relative adverbs is the next commonest. The gerundival usages are employed usually in short phrases only. For the future participle expressing purpose, see § 81, NOTE 4.

NOTE 2.—The negative in subjunctive clauses of purpose is **nē**, sometimes **ūt nē**.

*NOTE 3.—Here belongs the use of **ūt** in such clauses as, *To return to the point*, **ūt ad rem redēamūs**; *So to speak*, **ūt ita dicam**, etc.

Examples—

He sent envoys to sue for peace,

- (i.) **mīsīt lēgātōs ūt pācem pētērent,**
- (ii.) **mīsīt lēgātōs quī pācem pētērent,**
- (iii.) **mīsīt lēgātōs ad pācem pētendam,**
- (iv.) **mīsīt lēgātōs pācis pētendae causā or grātīā,**
- (v.) **mīsīt lēgātōs pācem pētītum.**
- (vi.) *He handed over the army to his lieutenant to be led against the enemy,* **lēgātō exercitum dedit in hostēs dūcendum.**

277. The tense of the verb in the final clause will depend on that of the principal verb according to the rule for the sequence of tenses. *E.g.,*

This I am saying to persuade you of what is true,
haec dicō ūt vōbīs quōd vērū est persuādēam.

You will come back to hear it,
redībīs ūt audīās.

He was causing delays lest anything should be gained by entreaty
mōrās faciēbāt nē quid impetrārētūr.

He has taken care that you may know,
cūrāvīt ūt sciās.

NOTE 1.—For the use of **quīs**, indefinite, with **nē**, see § 168.

*NOTE 2.—A second final clause, if negative, is introduced by **nēvē** (**neu**); e.g., *This I did that I might be preserved and might not perish,* **hōc feci ūt servārēr nēvē perīrem.**

278. The same holds good of the relative *quī* and the relative adverbs, which are in this construction equivalent to the corresponding demonstratives followed by *ūt*. Thus, *quī* = *ūt* *is*; *quae* = *ūt* *ēā*; *cūiūs* = *ūt* *ēiūs*; *quō* = *ūt* *ēō*; *ūbi* = *ūt* *ībi*; *undē* = *ūt* *indē*; *quōmīnūs* = *ūt* *ēō mīnūs*. *E.g.*,

I had sent a man to tell you all,
miseram quī tibi diceret omniā.

He chose a place where the army might halt,
locum delēgit ūbi consistēret agmē.

He has chosen a spot whence an ambush may rush out,
locum delēgit undē erumpant insidiāe.

NOTE 1.—*Quō*, meaning *in order that*, is used in clauses which contain a comparative. *E.g.*, *This he did in order the more easily to finish the business, id fecit quō faciliūs rem perāgeret* (lit., *that he might by so much the more easily finish the business*).

NOTE 2.—Negative final clauses rarely occur with the relatives, etc. In almost all cases *nē* (sometimes *ūt nē*) is used.

*279. *Nēdum* (*much less, not to speak of*) is followed by the subjunctive. *E.g.*,

The deeds of men will perish; much less does the esteem and favour yielded to language endure and live,
mortalīā factā perībunt, nēdum sermōnum stēt hōnōs et grātīā vivax.

CONSECUTIVE CLAUSES.

280. A consecutive clause is one which expresses the result or consequence of an action or state.

The English phrases introducing a consecutive clause are “so that,” “so . . . that,” “so as to,” “such as to,” “such that”; and simply “to” in many cases, which, however, must be carefully distinguished from “to” in a final sense (§ 275).

The Latin words introducing such clauses are *ūt*, the relative *quī*, and the relative adverbs. The mood is always

subjunctive. The principal sentence often contains a correlative, *e.g.*, *itā, sic, adēo, tam.*

281. In form there is no difference, in Latin, between a positive final and a positive consecutive clause. But the corresponding negative clauses are distinguished by the invariable rule that, whereas final clauses take *nē*, *nē quīs, nēcūbi, nē umquam*, etc., consecutive clauses take *ūt nōn, ūt nēmō, ūt nusquam, ūt numquam*, etc.

NOTE.—For the perfect subjunctive in consecutive clauses in secondary sequence, see § 215, NOTE 2.

282. The distinction in meaning between the following correlatives of result must be carefully noted:—*adēo . . . ūt, tam . . . ūt* = *to such a degree that*; *sic . . . ūt, itā . . . ūt* = *in such a way that*. Both are usually rendered in English by *so that*, or *so as to*. *E.g.*,

He replied so that (i.e., in such a way that) all believed him,
itā respondit ūt omnēs crēderent.

He answered so (i.e., to such a degree) rapidly that no one heard him,
adēo celerit̃er respondit ūt nēmō audir̃et.

*NOTE.—Carefully distinguish from this usage (a) the use of *itā (sic) . . . ūt . . .* in comparative clauses (§ 268), and (b) the use of *ūt . . . itā . . .* corresponding to the English *not only . . . but also . . .*, or *though . . . yet . . .* In both these usages *ūt* requires the indicative. *E.g.*, *Though he will favour his friends, yet he will withstand his foes, ūt amicis favēbit, itā inimicis resistēt.*

283. *Cum*, the relative *quī*, and the adverbs enumerated in § 278, may all introduce consecutive clauses. In this case, *quī* = *ūt is (so that he)*; *ūbi* = *ūt ibi (so that, such that, there)*. *E.g.*,

Caesar is not the man to hesitate,
nōn est Caesār quī haesitēt (lit., such a man as hesitates).

I should like you to prefer to be in a place where you are of some account, rather than in a place where you alone seem to be wise,
velim ibi mālīs essē ūbi ālīquō nūmērō sīs, quam istīc ūbi sōlūs sāpērē vidēārē.

NOTE.—Here belongs the use of *est quī, sunt quī*, etc., which take the subjunctive when meaning *There is a (sort of) man who, There is a class of men who*, etc. (indefinite antecedent). This is sometimes called the “generic” subjunctive. But *est quī, sunt quī*, etc., take the indicative when merely stating the existence of a particular man or men with the attribute mentioned (definite antecedent). E.g., *There are people who have no garments dyed with purple, there is one man who does not care to have them, vēstēs mūrīcē tinctās sunt quī nōn hābēant, est quī nōn cūrāt hābērē.*

284. With both *ūt* and *quī* (*quae, quōd*) may stand the pronoun *īs* (*ěā, ĭd*) as antecedent. *E.g.,*

He was such that all hated him,
īs ěrāt ūt omnēs ōdissent.

You are the man for us to love (such a man as we love),
īs ěs quem āmēmūs.

I am not seeking such a woman as was Clytaemnestra,
nōn ěam quaerō quae fŭĕrīt Clŷtaemnestrā.

NOTE.—Here observe the rendering of *To be on the point of . . ., on the eve of . . ., just about to . . .* by *īn ěō essē ūt . . .*; e.g., *They were just starting, īn ěō ěrant ūt prŏfĭciscĕrentŭr.* The same phrase also bears the meaning, *In such a condition that . . .*; e.g., *Matters are come to such a pass that we must have advice, rĕs īn ěō est ūt consĭlĭō ōpŭs sĭt.*

285. The relative with the subjunctive is the regular construction after adjectives signifying *merit* or *demerit*, *fitness*, etc. Such are *dignŭs, indignŭs, aptŭs, ĭdōnĕŭs*. *E.g.,*

The matter is worth our spending time on it,
dignā est rĕs īn quā ělābŏrēmūs.

There was no one fit to be imitated by you,
ĭdōnĕŭs fŭĭt nĕmŏ quem ĭmĭtārērē.

Obs.—The English infinitive which follows such words must never be expressed in Latin prose by the infinitive.

286. Among consecutive clauses belongs the periphrastic future infinitive, *i.e.*, the future infinitive of the substantive verb (*fŏrĕ, fŭtŭrum essē*) followed by *ūt* with

present or imperfect subjunctive. This is the only possible construction with verbs which have no supine stem.

E.g.,

I hoped to learn to speak Latin,
spērābam fōrē ūt Lātinē lōquī discērem.

I think Caesar will be loved,
pŭtō fōrē ūt Caesār āmētŭr.

NOTE.—The tense of the subjunctive in this periphrastic future follows the rule for the sequence of tenses (see § 213). That is, it will be present when the verb upon which the substantive verb future (fōrē, fŭtŭrum *essē*) depends is primary; imperfect when the verb is historic. (For the supine with *irī*, see § 98.)

TEMPORAL CLAUSES.

287. Temporal clauses are those which define the time of an action or state by reference to some other action or state.

The usual particles of time in English are “when,” “before,” “after that,” “as soon as,” “as often as,” “while,” “until,” etc.

The chief Latin particles of time are *cum*, *ŭbi*, *ŭt*, *quandōquē*, *quandōcumquē*; *antēquam*, *prīusquam*; *postquam*, *postēāquam*; *sīmŭl āc* (*atquē*); *quōtīēs*; *dum*; *dōnēc*, *quōād*.

All temporal clauses in direct speech, when expressing mere relations of time, take the indicative mood.

NOTE.—*Sīmŭl* may stand without *āc*, in the sense of “as soon as.”

288. Temporal clauses referring to future time employ the same usage of the future-perfect which occurs in conditional clauses referring to future time, § 250 (*a*).

E.g.,

I will tell you all when you come,
cum vēnērīs, tībi omniā dicam.

Obs.—With *antēquam* and *prīusquam*, however, the present indicative is usual; e.g., *Before I begin to speak on Lucius Murena's behalf, I will say something on my own, antē quam prō Lūciō Mūrēnā dicērē institŭō, prō mē ipsō paucā dicam.*

Lat. Comp.

NOTE.—In these cases the future-perfect is used because the time considered is that at which some future event will have been completed. (The English use of the present, being merely idiomatic, must not be reproduced in Latin.) If, however, the time considered is that *during* which some future event will be in progress, the future simple is used; e.g., *I will make every preparation when you are coming* (i.e., when you are already on the way, but not yet arrived), *cum veniēs, omniā pārābō*.

289. Frequency or repetition may be expressed by *cum*, *ūt*, or *ūbi*, and their compounds, with the indicative. *E.g.*,

As often as (whenever) I arrive at my country-house, it is my delight to be idle,

cum ād villam venī, nīhīl āgērē mē dēlectāt.

NOTE 1.—More often, *quōtīēs* is used in such sentences with or without its correlative *tōtīēs*; e.g., *I regularly wonder that I don't receive letters from you as often as they are brought me from my brother Quintus*, *sōlēō mīrārī nōn mē tōtīēs accīpērē tūās littērās quōtīēs ā Quintō mīhi frātrē affēruntūr*. So too, *quōtīescumqūe*.

*NOTE 2.—Livy and later writers express repetition by the subjunctive with *ūbi* or *ūt*; e.g., *Whenever anything had to be done with courage, ūbi quīd fortītēr āgendum essēt*.

290. (a) The time at which an action takes place is expressed by *cum* with a dependent clause in the present, future, or future-perfect indicative, referring to present or future time; and by *cum* with the imperfect or pluperfect subjunctive, referring respectively to a past action contemporaneous with or prior to that of the main verb. But if a past action, whether contemporaneous or prior, is mentioned solely to mark the date at which the action of the principal verb took place and belongs to a totally different set of circumstances, the imperfect or perfect indicative is used. *E.g.*,

When he had said this in a loud voice he threw himself from the ship,

hōc cum vōcē magnā dixissēt, sē ex nāvī prōiēcīt.

I wrote that book when I was at the head of the state,

illum lībrum tum scripsīmūs cum gūbernācūlā rēi pūblicae tēnebāmūs.

(b) Sometimes, as in English, an inversion of the logical order takes place, what would logically be the principal sentence being made dependent on *cum*; in such sentences the verb of the temporal clause is always indicative. *E.g.*,

He was coming up to the walls when the Romans suddenly made a sally,
illē sūbībāt mūrōs cum rēpēntē ērumpunt Rōmānī.

291. *Prīusquam*, *antēquam* take the indicative when they denote *before* in a purely temporal sense.

The games were not finished before three gladiators had been killed,
lūdī nōn finītī sunt antēquam trēs glādiātōrēs interfectī sunt.

They take the subjunctive when the action expressed by the clause they introduce is purposely anticipated or (when the principal sentence is negative) purposely awaited. In this usage the subjunctive is one of purpose (final subjunctive). *E.g.*,

The Roman rushed in before the gates could be closed against him (i.e.,
he hurried on purpose to anticipate the closing of the gates),
Rōmānūs, prīusquam fōrēs obicērentūr, irrūpīt.

The Gauls would not send away the chieftains before the latter had
consented to take up arms (i.e., they awaited their consent),
Gallī nōn prīūs dūcēs dīmīttunt quam āb hīs sīt concessum armā
ūtī cāpīant.

NOTE 1.—*Prīusquam*, *antēquam*, like *postquam* take the perfect tense in Latin, where in English the pluperfect is used; see § 202.

NOTE 2.—*Prīusquam*, *antēquam*, *postquam* are frequently written as two words and may be placed in separate clauses, *quam* introducing the dependent clause; *e.g.*, in the second example above.

292. *Dum*, and less often *dōnēc*, *quōād*, and *quamdīū*, meaning *while*, *as long as*, when the action of the principal verb lasts as long as that of the verb in the temporal clause, take the indicative. *E.g.*,

People learn while they are teaching,
hōmīnēs, dum dōcent, discunt.

NOTE.—*Dum*, *while*, of an action occupying a longer time than the time covered by the action of the principal verb, takes the present in Latin where English uses the past; see § 200.

293. *Dum*, *dōnēc*, and *quōāđ*, meaning *until*, take the indicative, provided nothing more than the time of the action is denoted. *E.g.*,

They fought until their leader was killed,
pugnāvērunt, dum dux interfectūs est.

But when the action expressed by the temporal clause is purposely awaited, *dum* with the subjunctive is used. *E.g.*,

Wait until I can meet Atticus,
expectā dum Atticum convēniām.

294. The subjunctive must be used with the “particles of proviso,” that is, *dum*, *dummōđō*, and *mōđō*, when signifying *provided that, if only*; the negative is always *nē*. *E.g.*,

Let them hate, provided they fear,
ōdērint, dum mētūant.

Provided only sternness be not varied,
dummōđō sēvēritās nē vāriētūr.

*NOTE 1.—*Tantum*, *tantum nē*, are occasionally found with the same meaning and construction.

NOTE 2.—From this must be distinguished the ordinary usages of *mōđō* (i.) = *tantum*, *only*; (ii.) *just now*; (iii.) repeated, *mōđō . . . mōđō*, *at one moment . . . at another, now . . . anon*.

NOTE 3.—The following examples illustrate all the admissible uses of *dum* :—

- (1) *While the elephants were being taken across, he had sent cavalry to act as scouts, dum ělēphantī trāīciuntūr, ěquītēs mīserāt spēcūlātum.*
 - (2) *I shall stay during (all) the spring, dum vēr ěrīt, mănēbō.*
 - (3) *I stayed until (the moment when) they came, dum vērērunt, mănēbam.*
 - (4) *I stayed (and purposely waited) until they should come, dum vērīrent, mănēbam.*
 - (5) *Provided they have started, I will wait, dum prōfectī sint, mănēbō.*
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CHAPTER XVIII.—EXCLAMATORY SENTENCES.

295. The adjectives *quī*, *quōt*, *quantūs*, and *quālīs*, and the adverbs *quam* and *ūt*, may all introduce exclamatory expressions with a verb in the indicative mood. *E.g.*,

How learned he was !
quantā ērāt doctrīnā !

How fearless he is !
quam nīl tīmēt !

How carried away they are with joy !
ūt illī effēruntūr laetitīā !

What a man he was !
quī vīr fūit !

296. Exclamations containing a simple verb may be expressed also by the infinitive, the subject being put in the accusative. Such sentences correspond to the English phrases, "to think that," "the idea that," etc. *E.g.*,

But to think that you will not be at Rome !
āt tē Rōmae nōn fōrē !

To think of my desisting from my undertaking !
mēnē inceptō dēsistērē !

For the simple accusative in exclamations requiring no verb, see § 137.

CHAPTER XIX.—CONJUNCTIVES, DISJUNCTIVES, AND NEGATIVES.

297. In English *and* is usually inserted between the last two items only of a list, but in Latin a conjunctive particle (ēt, -quē, atquē, āc) should either (i.) be repeated with each item after or (in the case of ēt or -quē) including the first, or (ii.) be omitted throughout. *E.g.*,

We mortals must seek for rank, glory, wealth, and goodwill,
nōbīs mortālībūs appētendā sunt (ēt) hōnōs ēt glōriā ēt dīvītīae
ēt bēnēvōlentiā (or hōnōs, glōriā, dīvītīae, bēnēvōlentiā).

**Obs.*—The omission of such conjunctions is known as *asyndeton*.

***298.** When of two co-ordinate clauses the first is negative and the second positive, the latter is in English introduced by *but*, but in Latin by ēt. *E.g.*,

*I consider that it is not a deed of ordinary affection, but one of the
highest ability and wisdom,*
īd nēquē āmōrīs mēdiocrīs ēt ingēnīī summī āc sāpientīae iūdīcō.

299. A double negative is equivalent to an affirmative. *E.g.*, nēc nōn = ēt; nōn nullūs = ālīquī, nullī nōn = omnēs (cp. § 172, NOTE); nōn numquam = interdum, numquam nōn = sempēr, etc. But nullūs, nēmō, numquam, nusquam, are sometimes followed by nēc (nēquē) . . . nēc (nēquē) . . . in clauses which do not negative, but merely analyse, them. *E.g.*,

No one was there, either senator or knight,
nullūs ādērāt nēc sēnātōr nēc ēquēs.

*NOTE.—A similar *intensive* use of nē . . . quīdem in a single clause after nōn is rare; e.g., *They thought themselves unable to acquit even a guiltless man,* rēbantūr sē nōn possē nē innoxīum quīdem absolvērē.

300. **Aut . . . aut**, properly speaking, distinguish alternatives which are diametrically opposed; **vĕl . . . vĕl . . .**, and the enclitic **-vĕ**, imply that the difference is one of detail. *E.g.*,

Either life or death is to be chosen,
sūmendā est aut mors aut vitā.

He will pay the penalty by death or by exile,
poenās vĕl mortē vĕl exsiliō exsolvēt.

Two or three friends of the king are very rich,
āmīcī rēgis dūo tresvĕ perdīvītēs sunt.

*NOTE.—**Vĕl** is frequently used by Cicero as an adverb meaning “even,” particularly with superlatives; e.g., *Even Epicurus would have allowed this*, **haec vĕl Epīcūrū concēderēt**; *Even the greatest of all*, **omnīum vĕl maximū.**

***301.** **Nōn mōdō, nōn solum** (*not only*), are followed by **sĕd ĕtiam, vĕrum ĕtiam**, in affirmative clauses; by **sĕd nōn, sĕd nē . . . quīdem**, in negative clauses. *E.g.*,

Not only does he hear, but he even believes it !
nōn mōdō audīt, sĕd ĕtiam crĕdīt.

Not only does he listen, but he is not even afraid,
nōn mōdō audīt, sĕd nē tīmēt quīdem.

*NOTE.—The second **nōn** is generally omitted from the phrase **nōn mōdō nōn . . . sĕd nē . . . quīdem**, provided that the predicate or some other word in the second clause is common to both clauses; e.g., *There is reigning at Rome an immigrant, who is not merely not of a neighbouring, but not even of an Italian, stock*, **regnāt Rōmae advĕnā nōn mōdō vīcīnae, sĕd nē Itālīcae quīdem stirpīs**. Here the common word is **stirpīs**.

Obs.—The emphasised word must always stand between the particles **nē . . . quīdem**.



CHAPTER XX.—DEPENDENT STATEMENTS; SUBJUNCTIVE IN SUB-DEPENDENT CLAUSES.

302. By a **dependent statement** is meant one which, instead of being quoted in the speaker's actual words, is made to depend upon a verb of saying, or other verb belonging to the same class as those which introduce the accusative and infinitive construction (§ 104). *E.g.*, the sentence, "He said that all who were present would agree with him if he were to ask them," contains the dependent form of the direct statement, "If I were to ask you, all you who are present would agree with me."

303. The best way to ensure accuracy in rendering into Latin any given English sentence containing a dependent statement is first to write out that statement as it would be if put into the mouth of the original speaker or writer. See the example in § 302.

This sentence may then easily be rendered into Latin by the aid of the subjoined rules, in which it is assumed that the tense of the introductory verb is, as usual, historic.

304. All principal statements which in direct speech require the **indicative** mood pass into the **infinitive** mood, in accordance with § 104; the subject of the infinitive being, of course, in the accusative.

The tenses used are as follows :—

Direct Statement.		Dependent Statement.	
Indicative present		Infinitive present	
„ imperfect	}	„ perfect	
„ perfect, pluperfect			
„ future		„ future	
„ fut.-perf. (active)	}		
„ „ (passive)		Perfect participle with fōrē .	

305. The apodoses of conditional sentences, when requiring the subjunctive active in direct speech [§§ 250 (*b*), 251], are represented in dependent statements by the future participle with or without *essē* (to represent the present or imperfect subjunctive) or with *fūissē* (to represent the pluperfect subjunctive); and when requiring the subjunctive passive in direct speech, are represented in dependent statements by *fōrē* (or *fūtūrum essē*) *ūt* with the imperfect subjunctive (to represent the present or imperfect subjunctive) or *fūtūrum fūissē ūt* with the imperfect subjunctive (to represent the pluperfect subjunctive). *E.g.*,

(*Dixīt*) *sē crēdītūrum essē, sī illē nēgārēt* (in direct speech, *crēdam, sī nēgēs*).

(*Dixīt*) *sē crēdītūrum essē, sī illē nēgārēt* (in direct speech, *crēderem, sī nēgārēs*).

(*Dixīt*) *sē crēdītūrum fūissē, sī illē nēgassēt* (in direct speech, *crēdidissem, sī nēgāvissēs*).

(*Dixīt*) *fūtūrum fūissē ūt Scīpiō occīdērētūr, nīsi filiūs subvēnissēt* (in direct speech, *occīsūs essēt Scīpiō, nīsi filiūs subvēnissēt*).

306. The personal pronouns and possessive adjectives are used in dependent statements in Latin just as they are in English, except as explained in the next section.

307. When the introductory verb is in the third person, any pronoun or possessive adjective in the dependent statement referring to the subject of this introductory verb, whether singular or plural, is regularly rendered by the reflexive *sē, sūi, sibi*, or the possessive *sūus*; and conversely, these pronouns and possessives refer to the subject of the introductory verb. *E.g.*,

He said that he was seriously ill,
dixīt sē grāvītēr aegrōtārē.

Here the speaker's actual words were (*ěgō*) *grāvītēr aegrōtō*.

NOTE 1.—When there can be no ambiguity, *sē*, *sūūs*, etc., may refer to the subject, not of the principal verb, but of the dependent clause.

NOTE 2.—*Ipsē* is to be used in dependent statements only when it would have been used in direct speech.

308. On the other hand, *īs*, *illē*, refer to some person other than the subject of the introductory verb. *E.g.*,

He said that he (that other man) was seriously ill,
dixit eūm (or illum) grāvītēr aegrōtārē.

In this case the speaker's actual words were (*īs* or *illē*) *grāvītēr aegrōtāt*.

309. All subordinate clauses, of whatever class, are normally expressed in dependent statement by the subjunctive.

Obs.—For exceptions see § 309, Notes 3 and 4.

When the introductory verb is in a historic tense, the tenses used are as follows:—

Direct Statement.		Dependent Statement.
Indic. pres., imperf., fut.	}	Subjunctive imperfect.
Subj. pres., imperf.		
Indic. perf., pluperf., fut.-perf.	}	Subjunctive pluperfect.
Subj. perf., pluperf.		

NOTE 1.—If the introductory verb is in a primary tense, the same rules hold good, except that the present and future indicative and present subjunctive are represented by the present subjunctive, the perfect and future-perfect indicative and perfect subjunctive by the perfect subjunctive.

*NOTE 2.—After an introductory verb in a historic tense the present subjunctive is occasionally found instead of the imperfect, and in Livy the perfect subjunctive in lieu of the pluperfect is a mannerism. Such exceptions are only allowed for the sake of greater vividness of narration.

*NOTE 3.—*Dum* is occasionally found with the present indicative even in dependent statements. Relative clauses, when used with the indicative, stand, not as part of the statement or thought recorded, but as remarks added by the *writer* who reports. *E.g.*, *They* (i.e., *those who were present*) *were*, *he said*, *faithless*, *dixit eōs, quī ādērant, perfidōs essē*; the speaker's actual words being simply, *You are faithless*. If the direct speech had been, *Ye who are present are faithless*, we should have had in the dependent statement, *eōs quī ādessent*.

*NOTE 4.—The verb in a short subordinate clause is occasionally put in the infinitive by assimilation. E.g., *And hence it could be perceived that the people were being roused just as the sea is disturbed by the violence of the winds*, *ex quō intellēgī pōtūit, ūt mārē ventōrum vī āgītārī, sīc pōpūlum concītārī*. Here āgītārī should be, strictly speaking, in the subjunctive. This is especially the case in short *relative* clauses where the relative is merely resumptive, *i.e.*, used as explained in § 20.

310. A dependent command or prohibition is expressed by the subjunctive with (or sometimes without) *ūt* or with *nē*, except when the introductory verb is *iūbēō* or *vētō* (see §§ 106, 107).

311. A dependent question is always in the subjunctive (see §§ 226, 227).

312. The foregoing rules, so far as regards dependent statements, hold good for the report of a continuous speech in *oratio obliqua*; but they are subject to certain modifications in the case of questions and commands or prohibitions occurring in the course of such a speech. As continuous prose composition is beyond the scope of this book, a detailed treatment of the matter would be out of place here.

313. A dependent statement may be constructed with any word or phrase suggestive of thinking or declaring, except *inquam* (see § 104, NOTE 4). *E.g.*,

Then the commons began to murmur: their slavery had become manifold, they said, and a hundred masters had been created in lieu of one,

frēmērē (historic infinitive) *dēindē plebs, multiplicātam servitūtem, centum prō ūnō dōmīnōs factōs.*

He sent a dispatch to the senate, to the effect that Veii would presently be in the hands of the Roman people, thanks to the favour of heaven,

littērās ād sēnātum mīsīt, dēum immortālīum bēnignitātē Vēiōs iam fōrē in pōtestātē pōpūlī Rōmānī.

314. The subjunctive is frequently used in dependent clauses of direct speech to express the action of the clause not necessarily as a fact, but as it occurred to the mind of another. *E.g.*,

Paetus made me a present of (what he described as) all the books his brother had left him,

Paetūs omnēs librōs, quōs frātēr sūus rēliquissēt, mīhi dōnāvīt.

Obs.—The subjunctive gives Paetus' description of the books; had it been the writer's, **rēliquērāt** would have been used. Cp. **quōd** with the subjunctive (§§ 271, 272).

315. In a clause dependent on an accusative and infinitive clause (or a simple infinitive) or on a dependent subjunctive, the mood used is regularly the subjunctive. (The latter usage is often called subjunctive by assimilation or attraction.) *E.g.*,

Deceit wins for itself confidence in small matters, in order that, whenever it is worth while, it may cheat with great profit,
fraus fīdem īn parvīs sibi praestrūīt, ūt, cum ōpērae prētium sīt, cum mercēdē magnā fallāt.

Such was the solidity of the construction that, the stronger the rush of the water, the more firmly the construction was held together,
tantā ērāt ōpēris firmitūdō ūt, quō māiōr vīs āquae sē incītāvissēt, hōc artīūs tēnērētūr.

NOTE.—The indicative, however, is often used in a short relative clause which merely gives a definition, and is always used in a clause inserted by the writer for the information of his readers.

316. SYNOPSIS VIEW OF CONJUNCTIONS FOLLOWED BY THE INDICATIVE OR SUBJUNCTIVE IN DEPENDENT CLAUSES.

INDICATIVE.

SUBJUNCTIVE.

Subject and object clauses (§§ 232-247)—

quōd.

ūt, nē, ūt nōn.

quōmīnūs, nē, quīn.

semi-dependent subjunctive
without particle (§ 243).

INDICATIVE.

SUBJUNCTIVE.

Conditional (§§ 248-259)—

- | | |
|------------------------------------|---------------------------|
| (i.) Truth or falsity not implied. | (iii.) Future unemphatic. |
| (ii.) Future vivid. | (iv.) Falsity implied. |

sī, ętīamsī.
 sīvē (seu) . . . sīvē (seu) . . .
 quōd sī.
 sī nōn, nīsī, nī, sīn, sī mīnūs.

Concessive (§§ 260-264)—

tāmet sī. quamquam.	etsī. ętīamsī. quamvis. licet. ūt, nē. cum.
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*Comparative (§§ 265-268)—

ūt, tamquam. (nōn) sēcūs āc. quōmōdō, quemadmōdum. cūiusmōdī. quam. pērindē āc, prōindē āc. itā . . . ūt; sīc . . . ūt. ēō . . . quō; tantō . . . quantō. quantūs, quālīs, quōt.	ūt sī, tamquam sī. vēlūt sī, quāsi. āc sī. quam sī. pērindē āc sī, prōindē āc sī. quam, pōtīūs quam (ūt) (§ 239).
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Causal (§§ 269-274)—

quōd, proptēreā quōd. quā. quōnīam. quandō. quandōquīdem.	nōn quōd, nōn quā. nōn quō. cum. quī, ūbi, undē, etc. quippē quī, ūt quī, utpōtē quī.
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Final (§§ 275-279)—

ūt, nē, ūt nē.
 quō.
 quī, ūbi, undē, etc.
 nē quīs, nēcūbi,
 nēcundē, nē quandō.
 nēdum.

Consecutive (§§ 280-286)—

Result—

adēo	}	.. ūt, ūt nōn, ūt nullūs, ūt nēmō, ūt nusquam, etc.
sīc		
itā		
tam		
is		

is quī.
 ibi, eō ūbi, quō.
 indē undē.

Temporal (§§ 287-294)—

cum.
 antequam, priusquam.
 dum.
 donec, quoad.

ut, ubi.
 quoties.
 quandocumque.
 postquam, posteaquam.
 simul ac (atque), simul.

dummodo, modo.
 dummodo ne, modo ne.
 tantum, tantum ne.

APPENDIX I.

ON THE ARRANGEMENT OF WORDS AND CLAUSES IN A
LATIN PROSE SENTENCE.

317. The grammatical relation which exists between the parts of a sentence is shewn in English mainly by the order of the words; in Latin the extensive use of inflexions leaves the position to be assigned to each word to a certain extent optional. Thus, the meaning of "Caesar defeated the Nervii" may be expressed indifferently (save in the matter of emphasis) by **Caesār Nervīōs vīcīt**, or **Vīcīt Nervīōs Caesār**, or **Nervīōs vīcīt Caesār**, etc.; whereas if in English the order be changed to "The Nervii defeated Caesar" the meaning is entirely different. There is, nevertheless, a certain normal order in the arrangement of a Latin sentence, and a deviation from it gives prominence to the word that is drawn from its natural position.

318. Practice is the best guide as to how far the normal order of the words should be varied for the sake of emphasis; but a few rules are given further on. The following sections deal with the arrangement of words in comparatively short sentences; long periods do not fall within the scope of this book.

319. Simple Sentences. If we regard every simple sentence as consisting of subject and predicate, the rule will be: Put the **subject first**, the **finite verb last**. This

leaves the rest of the predicate (object, complement, etc.) for the middle of the sentence. *E.g.*,

Boadicea took London by storm,
Boudiccā Londīnium expugnāvīt.

The duck will become a swan,
ānās cygnūs fiēt.

320. When a verb has two objects, the indirect object generally precedes the direct. *E.g.*,

I thank my colleague,
collēgae grātiam rēfērō.

321. An attribute, whether adjective, substantive in apposition, genitive, or adjectival phrase, is usually placed immediately after the substantive to which it refers. But an adjective of quantity or a numeral more usually precedes the substantive of which it is the attribute. *E.g.*,

Many are turned aside from rectitude by their corrupt nature,
multōs ā rectā rātīōnē nātūrā vītīōsā dētorquēt.

Very many Romans perished,
plūrimī Rōmānī pēriērunt.

Obs.—Such an arrangement of two pairs of words as in the first example above, where the words in the first pair (*rectā rātīōnē*) are in the reverse order to those in the second pair (*nātūrā vītīōsā*) is known as *chiasmus*, or crosswise position, from the shape of the Greek letter X (*Chi*). This is extremely common.

NOTE.—When an adjective and one or more other attributes (such as a genitive, or an adjectival phrase consisting of a substantive or pronoun preceded by a preposition) are applied to a single substantive, the adjective usually stands first, and a genitive precedes a substantive or pronoun with a preposition. *E.g.*, *Remember Aeneas' renowned dutifulness*, **illam praeclāram Aenēae pīetātem mēmētō**; *I value highly Caesar's goodwill towards me*, **Caesāris ergā mē bēnēvolentiam magnī aestīmō.**

322. A preposition precedes its case, except *tēnūs* (§ 151), *versūs*, and the enclitic *cum* (§ 20, NOTE 2). An attribute may intervene.

The Senate ordered a commission of two to be appointed for building that temple in accordance with the dignity of the Roman people,
sēnātūs duōvīrōs ād ēām aedem prō amplītūdīnē pōpūlī Rōmānī fāciendam crēārī iussīt.

323. An adverb (if not interrogative or relative) is placed before (usually immediately before) the verb or adjective it qualifies; as also is an ablative case or other equivalent to an adverb. *E.g.*,

They were seeking his friendship both in public and in private,
amicitiām eiūs publicē privātimquē pētēbant.

They attempted with their utmost force to make a sally from several
gates,
eruptiōnem plūrībūs portīs facērē summā vī cōnābantūr.

He is a man most devoted to oratory,
vīr est eloquentiae valdē studiōsūs.

Obs.—The negatives *nōn*, *haud*, and *nēc* (*nēquē*) follow this rule.

324. An interrogative or relative adjective or adverb stands first in its clause. *E.g.*,

Is there any help in you?
ecquid auxiliū in vōbīs est?

On hearing this, he immediately sets out,
quībūs rēbūs audītis, stātim prōficiscītūr.

Obs.—The use of a relative in Latin in place of an English demonstrative in sentences such as the above is to be imitated.

325. A complex sentence (§ 212) often runs to a considerable length in Latin, but it is only with comparatively short ones that this book has to do. The general tendency in Latin is to place the subordinate clause, unless it denotes a consequence (§ 280), at or near the beginning of the principal sentence. *E.g.*,

I shall be glad if you do it,
sī id fecēris, gaudēbō.

They advanced until it began to grow dark,
dōnēc vesperascēbāt prōgrediēbantūr.

The Stoics are like them, for they place the highest good in virtue only,
Stoicī, quōd finem bonōrum in virtūtē unā pōnunt, similēs sunt
eorum.

And hence it follows that pleasure is not the highest good,
ex quō efficitūr ut voluptās nōn sīt summum bonum.

Lat. Comp.

The following example will shew that (1) a sediment of verbs (finite or infinitive) must be avoided, (2) the position of the dependent clause must be regulated by the sense, (3) the subject should form part of the principal sentence:—

Fearing that the soldiers might be unable to withstand the enemy's charge, Caesar instructed his lieutenant not to give battle,
Caesār, vēritūs nē hostīum impētum mīlītēs sustīnērē nōn possent, lēgātō praecēpīt nē proelīum committērēt.

Obs. 1.—In the above, such a collocation as **sustīnērē nōn possent vēritūs** or **committērēt praecēpīt** would be harsh.

Obs. 2.—A more idiomatic form of the sentence would be; “Caesar feared that the soldiers might be unable to withstand the enemy's charge, and therefore instructed his lieutenant not to give battle.” Accordingly, when an English sentence consisting of two coordinate clauses is to be put into Latin, the less important clause should be made subordinate by the use of a participle, or of a conjunction such as *ūt*, *nē*, *cum*, or of a relative.

326. It must be borne in mind that the above rules are merely intended as a guide for beginners in the construction of short sentences. In the Latin classics the normal order of the words is frequently disturbed by a desire for emphasis, euphony, or other effect.

327. The two emphatic places in a sentence are the beginning and the end. The verb gains stress by being placed at the beginning, the subject by being transferred to the end; any other word becomes emphatic in either of these positions. *E.g.*,

I was much affected by your speech,
mōvīt mē ōrātīō tūā.

What would Socrates have said about this?
quid dē hīs rēbūs dixissēt Sōcrātēs?

It is the highest mountains that the lightnings strike,
summōs montēs fulmīnā fērīunt.

After following another leader, the one you will now follow is Camillus,
sēcūtī āliūm dūcem, sēquēmīnī nunc Cāmillum.

328. The following words cannot stand first in a sentence :—

1. The enclitic -ně (§ 223, *Obs.* 2).
2. The enclitics -quě, -vě. (These are attached to the word which their English equivalent precedes: e.g., *Wife and children*, uxōr libērīquě; *More or less*, plūs mīnusvě).
3. The words autem, ěnim, quīdem, quōquě, vērō. (These usually stand second.)

APPENDIX II.

ON THE RENDERING OF ENGLISH ABSTRACT EXPRESSIONS.

329. A literal rendering into Latin of an English abstract expression must generally be avoided. The corresponding concrete phrase will readily suggest itself: thus, "To commit a murder" becomes hōmīnem interficēre; "To be in a commotion," commōvērī; "It was done on the authority of the Senate," patrēs auctōrēs ērant.

330. An English abstract noun may be replaced by (a) an infinitive (§ 101, *Obs.*), (b) a gerund (§§ 91, *Obs.*, and 92), (c) a past participle (§ 81, *NOTE* 3), (d) a clause with a concrete subject, (e) an impersonal passive (§ 76, *NOTE*).

- (a) *Defeat is disgraceful*, turpē est vincī.
- (b) *The art of speech*, ars lōquendī.
- (c) *After the rout of the Boii*, post fūsōs Bōiōs.
- (d) *I am not sure about either the nature or the characteristics of God*, nēc quīd sīt dēūs nēc quālīs, sātīs scīō.
- (e) *There is a cry*, conclāmātūr.

APPENDIX III.

ON THE LATIN PERIOD.

331. The two points to which the attention of a beginner must be directed in the translation of continuous English are subordination and connection.

332. Simple narrative, when reduced to its lowest terms, consists of a succession of coordinate predications in the form of simple sentences. But in almost all languages, that the connection and relative importance of the various statements may be brought out, some are in practice grammatically subordinated to others; that is to say, while the later or more important event is stated in a principal sentence, the earlier or less important event is given in a dependent clause or in a phrase. English and Latin differ first as regards the character of the clauses and phrases used to effect grammatical subordination, and secondly as to the amount of subordination which the idiom of each language allows or demands.

333. In narrating events English employs for purposes of subordination (1) **prepositional phrases** involving a verbal or abstract noun, (2) **participles**, (3) **circumstantial clauses**, principally temporal and causal. Latin employs for the same purpose (1) **participles**, and (2) **circumstantial clauses**. *E.g.*,

(1) *The Greeks took Troy,*
Graeci Trōiam cēpērunt.

(2) *The Greeks withdrew,*
Graeci sē rēcēpērunt.

(1) <i>After taking Troy</i>	} <i>the</i>
(2) <i>On the capture of Troy</i>	
(3) <i>Having taken Troy</i>	
(3) <i>When they had taken</i>	} <i>Graeci</i>
<i>Troy</i>	

(1) Trōiā captā	} <i>sē rēcē-</i>
(2) cum Trōiam cēpis-	
sent	
	<i>pērunt.</i>

For the sake of brevity the **Latin perfect participle** is as a rule used for subordination in preference to a circumstantial clause, where both are equally admissible, and for the purposes of continuous prose its uses must be thoroughly mastered. See §§ 81, 82, 84-87.

NOTE.—A few abstract substantives can be used in Latin, as in English. Of these the chief are *adventus* and *discessus*. E.g., *On their arrival Caesar changed his camp*, **quōrum adventū Caesār castrā mūtāvīt.**

334. When actions follow each other quickly, **English—**unlike **Latin—**can also employ the **present participle**. *E.g.,*

Seizing their swords the Romans attacked the enemy,
glādiīs arreptīs Rōmānī in hostēs invāsērunt.

NOTE.—Beginners should be careful to avoid wrong uses of the Latin present participle. In the first place it never occurs unless the action or state which it expresses is strictly contemporaneous with that expressed by the main verb; and even so, if the first action is the cause of the second the perfect participle is used, or a causal clause with **cum** and the imperfect subjunctive. *E.g., Fearing this, Cicero left Rome*, **haec vērītūs**, or **cum haec tīmērēt, M. Tullīus Rōmā discessīt.** The cases in which a beginner would require to use the present participle otherwise than as an adjective are so few as to be negligible.

335. Latin has no perfect participle active, and cannot employ the participial construction in the case of intransitive verbs, as these have no passive. *E.g.,*

Running up, the Gaul hurled his javelin,
Gallūs, cum accurrissēt, iacūlum contorsīt.

336. The process of subordination in Latin is carried much further than in English. Latin frequently has **complex sentences** where **English** has **compound**, and sometimes in translating it may be necessary to subordinate the first of two English sentences which are separated by a full stop. *E.g.,*

The Germans tried every device, but could not force the passage for want of ships, nor cross secretly because of the Menapian posts. They therefore pretended to return to their own native regions. They went three days' march and then turned back again, and their cavalry having accomplished the whole distance in one night fell upon the Menapii unawares.

Germānī omniā expertī, cum nēquē vī contendēre proptēr inōpiām nāvium nēquē clam transīre proptēr custodiās Mēnāpiōrum possent, rēvertī sē in sūās rēgiōnēs sīmūlāvērunt, ēt tridūi vīam prōgressī, rursūs rēvertērunt, atquē, omni hōc itinēre ūnā noctē ēquitātū confectō, insciōs Mēnāpiōs oppressērunt.

It will be noticed that the English has six principal verbs and three sentences, while the Latin has three principal verbs and one sentence, and that in the Latin there are three participles as against one in the English. As a rule so much subordination would not be required, but where two coordinate verbs in English describe parts or stages of the same process or action, it is better to subordinate the first. *E.g.,*

The chiefs met, and some accused the general of treachery,
convōcātis principibūs ērant quī impērātōrem prōditiōnis accūsāvērunt.

NOTE.—The commonest circumstantial clauses in Latin narrative are those introduced by **cum**, the verb being as a rule in the imperfect or pluperfect subjunctive. **Ūbi**, **ūt**, and **postquam**, followed by the perfect indicative, are less common. See §§ 290, 287.

337. In continuous Latin prose there is always more or less grammatical connection between the sentences: (1) connecting particles are used, (2) some word or group of words containing a reference to what precedes is placed at the beginning of the sentence.

338. The following is a list of the commonest connecting particles.

Simple connection—

<i>And,</i>	ēt.
<i>And not,</i>	nēquē.

Cumulative—

<i>And besides,</i>	ēt (after a full stop), atquē.
<i>Moreover,</i>	autem (second word), quīn ētiam.

Adversative—

But, ăt, sĕd, autem, vĕrō (second word).
Yet nevertheless, tāmĕn.

Result—

Therefore, and so, یتاقره، یرگو، یریتور (second word).

Cause or explanation—

For, ěnim (second word), nam.

339. Connecting particles, especially in explanation, are inserted in Latin, where they would not occur in English. *E.g.*,

The natives were equal to the occasion. Their leaders gave the order, etc.,

āt barbāris consilium nōn dēfūit. nam dūcēs, etc.

340. Connection by reference is also commoner in Latin than in English. The chief words used are demonstrative pronouns and adverbs of time and place, in particular—

<i>This,</i>	<i>hīc.</i>
<i>That,</i>	<i>illě, ĩs.</i>
<i>Then,</i>	<i>tum</i>
<i>Then (next),</i>	<i>děindě, indě, prōindě.</i>
<i>Meanwhile,</i>	<i>intěrim, intěrěā.</i>
<i>Here, hither, hence,</i>	<i>hīc, hūc, hinc.</i>
<i>There, thither, thence,</i>	<i>ĭbi, ěō, indě.</i>

E.g.,

He sent Volusenus in advance with a ship of war. He gave him orders, etc.

Völūsēnum cum nāvē longā praemittīt. huic mandāt, etc.

341. Very frequently, to obtain a yet closer connection, a relative pronoun is substituted for the demonstrative, the second sentence being in form a relative clause subordinated to what precedes. *E.g.*,

Eighteen ships set sail. And as they were approaching, etc.
nāvēs xviii. solvērunt. quae cum apprōpinquārent . . .

342. Clauses or phrases in which connecting pronouns occur as a rule precede the subject, and may be included in the connection. Common phrases are—

Under these circumstances, quae cum ită essent.
Thereupon, hōc factō.
Meanwhile, dum ăă gěruntŭr.

343. Any phrase expressing time may serve as a connection, and ablatives absolute are frequently used, also ablatives of time when. *E.g.,*

On receiving this information, Caesar formed a plan based on the nature of the ground.

quībūs rēbūs cognītīs, Caesār consīlīum cāpīt ex lōcī nātūrā.

344. Connection by contrast is often effected by bringing forward a word which is antithetical to something in the preceding sentence. *E.g.,*

With them Indutiomarus' kindred left the tribe. The chieftaincy was intrusted to Cingetorix,

cum hīs prōpīnquī Indūtīōmārī cīvītātē excessērunt. Cingētōrīgī princīpātūs est trādītūs.

Here Cingetorix, the head of the pro-Roman party, is contrasted with Indutiomarus, his rival, the head of the patriotic party.

345. Connection is often dispensed with, where events are enumerated, and sometimes also in rapid description in narrative. *E.g.,*

Seven thousand men fled into the lesser camp and ten thousand into the larger. The other consul escaped to Venusia. Forty-five thousand five hundred infantry were killed.

septem milīā hōmīnum īn mīnōrā castrā, dēcem īn māiōrā perfūgērunt; consūl altēr Vēnūsīam perfūgīt. quadrāgīntā quīnquē milīā quīngentī pēdītēs caesī.

This form of construction is technically called *asyndeton*.

346. For the order of words and sentences, see Appendix I., and especially §§ 325-327.

347. Be as careful to use the historic present in translating from English into Latin whenever the narrative becomes vivid, as you are careful to avoid it in translating from Latin into English. *E.g.,*

He praised those who showed readiness, and reassured them as to the future; those who hung back he rebuked and roused.

laudāt promptōs atquē īn postērum confirmāt; segnīōrēs castīgāt atquē incītāt.

EXERCISES.

EXERCISE I.

A.

1. Londinium was a colony of the Romans.
2. Boadicea, Queen of the Iceni, stormed the town of Londinium.
3. Paulinus defeated Boadicea, Queen of the Iceni.
4. Boadicea was defeated by Paulinus, the leader of the Romans.
5. We admire such a brave woman as Boadicea.
6. Very many of the Romans had been slain.
7. The Romans subdued the whole of the island.
8. I will help you who are learning to write Latin.
9. Horace became a clerk.
10. Horace is considered a good poet.
11. I consider Horace a very good poet.
12. Both you and I will read Horace's poems.
13. You, Publius, and your sister have cheered your poor father and mother.
14. My father and mother are dead.
15. Neither you nor I reached the top of the mountain.

B.

16. There is a definite limit of every period of life, definite pursuits of boyhood.
17. This is that which Solon used to answer.

18. The fruit of old age is its recollection and store of good things formerly gained.

19. I indeed know this for certain; ye it is who altogether ignore it.

20. And he who affirms this is very much mistaken; he who denies it thinks aright.

21. Rightly indeed do men call you happy, Cyrus.

22. There are few good men, many bad ones.

23. Lucius and Gaius, the consuls, have captured the town of Falerii, the strongest fortress of Etruria.

24. The third portion is inhabited by those (*turn by active voice*) who are called in our language Gauls.

25. Both I and you have always pursued what we consider to be best.

26. Rank, fame, and riches seem dear to all.

27. He shall be consul whom ye have elected by your votes, Quirites.

28. You have sent a slave as a messenger to us who are honourable and free-born men.

29. He dies best whose life has been most upright.

30. You are the man whom all we citizens of Rome love.

C.

31. Your excellent father used very often to present to his friends the most handsome gifts which he possessed.

32. Our ancestors named Fabius their dictator, Cato their censor, many men their consuls; Cicero only did they name "Father of his country."

33. Those whom the crowd consider most fortunate have rarely seemed either happy or virtuous to philosophers.

34. The Roman Senate and people expressed one and the same opinion.

35. Many men and women were slaughtered, and the enemy carried off the boys and girls in a body as slaves.

36. We had never heard before of so great a calamity.

37. The lightnings, says Horace, strike the tops of the mountains.

38. To me, at least, it seemed that you were a prudent man.

39. It seems that I am of all men the most unhappy, and that you are in reality better men.

40. The enemy are even now about to besiege you who are talking of peace.

41. Neither expense nor display has pleasures for me, who am a poor man.

42. Both you and I, and in short all men, consider each his own opinion to be right.

43. He orders Titus Labienus his lieutenant to ascend to the top of the ridge with two legions.

44. The Helvetii began to harass the rear-guard (*say* the last of the line).

45. He made a long speech in the middle of the forum.

EXERCISE II.

A.

1. Beware of that wicked man who envies you.

2. All men consider Cicero eloquent.

3. Scipio came to his father's assistance.

4. Pity him who has been condemned to death.

5. Pardon your enemies, help your friends.

6. He told me many things, and asked me for money.

7. Obey him who governs the State.

8. I enjoy the food I eat.

9. Wild beasts, relying on their strength, get possession of their prey.

10. He who enjoys (*say* uses) good health can perform his duty.

11. Pay me what I ask.

12. Set me free, and I will go out of this city.

13. He was like his father, and capable of enduring toil.

14. Remember ye my kindnesses; forget your wrongs.

15. Many envied me; no one thanked me.

B.

16. By this time the guides of the army had crossed the river Sequana, and were approaching the most uneven parts of the ridge.

17. The whole of the speech savours of an almost childish teaching and practice.

18. He chose the most notable men there were as senators, and set them over public affairs.

19. This Ascanius, whom the Julian family considers the originator of its name, was also called Iulus.

20. He kept reminding one of his poverty, another of his greed, many of their peril or their disgrace.

21. The king was sorry for his action. He begged peace and pardon of the Senate.

22. All of us who have pity for the Roman name will withstand the enemy.

23. Laelius teaches those who use friendship aright to remember kindnesses and forget wrongs.

24. Even our Consul, good man that he is, has been accused of extortion and condemned to death.

25. He was capable of enduring heat and cold alike, eager for fame, prodigal of his private property, competent for command.

26. In what respect is this speech of mine like that poem?

27. You pardon the guilty, and yet are vexed with the innocent.

28. Romulus was by this time not dissatisfied with his resources.

29. The army was led across the Ciminian forest.

30. Death has carried off the citizen whom we considered most fit for command.

C.

31. He conceals his doings from his father.

32. Riding lately past the house, I saw women weeping bitterly.

33. Every exile remembers his own fatherland.

34. Wisdom oftentimes heals the wretched.

35. Why do you call a friend the man who is worthy only of hate, an enemy him who has always helped and will help you?

36. Why do we not at once condemn to death the man whom we all charge with an unspeakable crime?

37. The herdsmen were menacing a stranger accused of a palpable murder, threatening him with death.

38. The State needs another leader like Caesar, unlike Pompeius.

39. So, relying upon the gods who aid us well, let us go to meet this most troublesome foe.

40. The hail has harmed the vines, nor have the showers spared the roses.

41. These apples excel the others both in fragrance and in sweetness.

42. I wish neither to desert the Commonwealth, nor to survive it.

43. Cicero excels the rest of the Romans in eloquence, Cato in valour.

44. I will supply the material and the things which are needed (*use opus*).

45. Relying on (your) valour and strength, citizens, resist the despot.

EXERCISE III.

A.

1. You ought to have trusted me.
2. There was a shout from the whole line.
3. As far as (*say* what) I am concerned, you may go.
4. The women and children will be spared.
5. It is better to be exiled than to be killed.
6. He did not dare to oppose me.
7. It is thundering now; soon it will rain.
8. I shall be quite disgusted with life.
9. It is to a surgeon's interest to live in a populous city.
10. I am ashamed of my deed, but it was much to my interest.

B.

11. Have pity on these unhappy men who will soon be beaten, will become exiles, and will then most of them be killed.

12. Cicero was certainly exiled, yet he was but paying the penalty of murder.

13. I am ashamed of your ignorance and idleness.

14. To be acquitted of so serious a charge is both to my interest and to yours.

15. It very much concerns all the townsmen to support the Government.

16. It was very much to the interest of you all to annul this law.

17. One charged with arrogance and cruelty will not be spared, and he whom all dislike will now at last be punished.

18. The defendant has been released from his fetters, and his friends are congratulating him on his safety.

19. In the whole town there was panic and confusion and outcry.

20. Those whom it concerns will have to perform such a duty as this.

C.

21. I have often warned you of the unhappiness of those who are most envied.

22. What have we not been wicked enough to dare? What are we to suffer? What misfortunes have we reached?

23. Those who rule ought to abstain from violence and to give way to mercy.

24. The very man who ought to be without none of the conveniences of life is in want of everything.

25. What you announce cannot possibly have happened, and you ought never to have announced it. It beseeemed you rather to be silent.

26. It was the king's ill fortune to have unwittingly slain his father.

27. It is our business to come unanimously to the help of the tottering state.

28. There could scarcely be a doubt of the guilt of the defendants. They were accordingly heavily fined and exiled.

29. They ought to have taken counsel for themselves when running the risk.

30. We should look carefully after everything which is needful.

EXERCISE IV.

A.

1. Caesar, having ascertained this, set out.

2. All must die.

3. You must come to my help.

4. He gained possession of the kingdom by conciliating the chief men.

5. A dictator was appointed for holding the elections.

6. The interests of the State must be consulted by all.

7. We think that you are fit to rule us.

8. I shall tell my father that I will go to see the games.
9. I hoped that you had been persuaded to go.
10. He promised to order the soldiers to remain.

B.

11. We must avoid this mistake. (*Turn to passive.*)
12. At present, Necessity must be yielded to. And who forbids even the boldest to yield to her?
13. Sextus meets the vessels as they draw near the island.
14. If you assist me well (*use abl. abs.*), it is probable that the affair will turn out most happily.
15. I will not go to be the servant of a despot.
16. As my brother is absent, I have commenced taking in hand the whole business.
17. I was more than usually glad on hearing this.
18. And, in my judgment, you ought not on any account to have allowed so disgraceful an act.
19. I moved forward to encourage them, and came upon my troops already fighting.
20. Wise men must curb the lust of pursuing their passions. (*Turn to passive.*)

C.

21. It is in the highest degree the concern of all patriotic men to abandon other pursuits at this crisis, and to consult the interests of the State.
22. For you who love your lives there is an opportunity to escape at once into the town.
23. When the first regiment had been driven back and their baggage looted, the remainder of the army was stricken with terror and fled.
24. This party are come to beg for peace, others to secure the termination of the war even by surrender.
25. Caesar, having learnt this, thanked the Gaulish chieftains. The king he presented with the citizenship.

26. Having now performed every sacrifice duly, he went to meet the enemy with all speed.

27. When this news was reported to him, the commander broke up his camp, and, hurrying his column, proceeded to advance.

28. He placed his chief hope of conquering in being the first to seize this fortress.

29. Who will say that goodness is not to be preferred, wickedness to be accounted worse, by honest men?

30. Caesar has written a despatch to the Senate in which he asserts that he came, saw, and conquered.

EXERCISE V.

A.

1. Cicero travelled from Rome to Cilicia.
2. Vergil died at Brundisium and was buried at Neapolis.
3. Pompey fled to Capua, thence to Epirus.
4. Milo having returned to Italy was slain by Pedius.
5. Most men esteem riches more highly than virtue.
6. I sold the book ten days ago for a hundred sestertii.
7. Vergil is much more polished than Ennius.
8. He arrived home in three days.
9. In the middle of the city there is a wall ten feet high.
10. The tower is ten feet higher than the wall.

B.

11. Being surrounded by the enemy, he was overwhelmed with missiles and stones.

12. The town of Victumulae was surrendered to Hannibal by Dasius for 400 gold pieces.

13. What other men value at the highest price he considered of small account.

14. It seems to me that you are far wiser than he, (but) that he is far more fortunate than you.

15. There are more men slaves to pleasure than to virtue.

16. In proportion as their position was more hopeless the Spartans fought on with greater spirit.

17. But if you prefer to stop at Rome, I will come to you at Rome in person from this place.

18. He fled from Syracuse, the most populous town in Sicily, to the neighbouring hamlet of Casmenae; and died at Agrigentum.

19. At Carthage the fortifications of the citadel were forty-five feet in height, and of a thickness of six feet.

20. The camp is twenty-three miles from Athens.

C.

21. In the middle of the city of Thebes is the citadel, which they called the Cadmea.

22. The Lacedaemonians seized it when marching from Laconia to Thessaly.

23. The more a thing costs men, the more it is valued by them.

24. I intend to stay at Arpi for three days. From here I shall go to Aquinum, where I am to sup at Varus' house.

25. It is said that, when a great disaster overhung the Romans, the statue of a goddess at Caere broke into a sweat, and the lots shrank.

26. What are we to do if we stay at home? For myself I prefer to meet death in battle for my country's sake rather than await here the slavery which is impending.

27. In this year more than twenty men were killed by the fall of a house at Fidenae.

28. He lived while still a young man with his uncle in the colony of Ariminum. From that place he suddenly set out for Arpi by the coast-road, and was for a long time missed by his people. He was found at last in Apulia, when an old man, by his relatives.

29. Nearly twenty years ago in this very temple I said that for a man who had been consul death could not be premature.

30. The soldiers, protected on the right hand and on the left by a wall, bring up without danger whatever things are needed.

EXERCISE VI.

A.

1. Bad companions are the ruin of many.
2. I find nothing witty in your poems.
3. Pompeius' army was a help to Sulla.
4. He did his duty with diligence.
5. The king of Sparta was lame in one foot.
6. It is a general's business to avenge wrongs done to citizens.
7. Your father is a man of integrity.
8. He sent a messenger to Caesar in haste.
9. Horace after being (*say* from) a clerk became a poet.
10. It is said that Marcus gave his daughter the name of India.

B.

11. Vergil's surname was Maro.
12. The general was a man of the greatest genius and remarkable foresight.
13. Gelo refused to come to the aid of the Athenians when they were at war with the Persians.
14. To the Gauls their shields when transfixed by the Romans' javelins were a great hindrance.
15. The Boii, who served as (*say* were) a guard for those in the rear, began to attack our men.
16. Those who survived that battle travelled the whole night without stopping.

17. Those who had been left as a guard over against our camp went to their comrades' assistance.

18. Two youths of the highest promise obey the king against their will.

19. He promises money to the chief men, but to the State the rule over the whole province.

20. Caesar, having left two legions (*abl. abs.*) as a garrison, followed the enemy.

C.

21. They attempted with great violence to make a sally from the town by several gates.

22. He glutted himself with the blood of citizens most unlike himself.

23. For what is less like, I do not say an orator, but a man, than to repeat such statements?

24. He wanted time to be left for the fortification of the camp.

25. They asked to be allowed to announce for a fixed day an assembly of the whole of Gaul.

26. That is an old saying of the English that a bird in the hand is worth more than two in the bush.

27. Who would believe that a Roman consul like him would be accused of so serious a charge? Still we see that he has been impeached.

28. It is the mark of children easily to alter their purpose; it is old men's way to ponder long before they are willing to handle even the slightest undertakings.

29. What do you want with a sword? It is the fashion of Gauls, not of Romans, to wear weapons in a public place.

30. Another crowd, mostly of the poorer class, which so small a hill could not maintain in such a dearth of provisions, poured forth from the city and made for Janiculum as it were in one column.

EXERCISE VII.

A.

1. He sailed from Spain to Britain.
2. Many Gauls live on this side of the Padus.
3. He led the army across the river as far as the mound.
4. I was standing with my brother before the judges.
5. He acted with (*say* used) the greatest kindness towards his parents.

B.

6. Thus to impiety towards the gods he added wrongs against men.
7. They slay them all except Turpilius in the course of the banquet.
8. We cannot be the better or the happier for that knowledge.
9. As far as I am concerned, let all the culprits be dragged by the feet.
10. He could not speak for sorrow.

C.

11. Below Saturn's star, nearer to the earth, travels the star of Jupiter.
12. Within twenty days, after accomplishing great things, he resigned the dictatorship.
13. They advance on to uneven ground, and approach the foot of the hill on which the town of Ilerda was situated.
14. Then their sorrow being suddenly turned to wrath, they fly to arms.
15. This place is about fifteen miles from Rome.

EXERCISE VIII.

A.

1. Which of you pitied us ?
2. Does any one believe this fellow ?
3. These strive to defend themselves with javelins, those with stones.
4. Neither you nor I will yield to any one.
5. He went away to his father's house without any delay.
6. He is more distinguished than any of his colleagues.
7. I told this to several people, and no one believed it.
8. All the bravest men fought as fiercely as possible.
9. I met his father and some slaves.
10. One is more daring than prudent, the other inactive rather than cautious.
11. Which of the Consuls will remain at Rome ?
12. When will your letter be delivered to him ?
13. Some desire one thing, others another.
14. Scarcely any one believes such a man as this.
15. War delights me, you wish for peace.

B.

16. Which of you knows not my longing for you ?
17. Envy of us was the cause of so cruel a punishment of all our friends.
18. He said that the messenger had already gone ; he promised that he would however follow him at once.
19. You know you have been more forgetful of yourself than was right.
20. The proposition angered Senate and people alike ; to the latter it seemed too haughty, to the former scarcely honourable.

21. The same plan had suggested itself to your minds and to my own.

22. Some readily break out into vice through their own disposition, others against their will.

23. At that great crisis no good citizen failed to act for (*say* did not help) the welfare of all.

24. I thought that so intimate and honourable a friend as he ought to be assisted with all my powers.

25. Each of the two leaders admired the other, one thinking that he had an enemy like himself, the other that he (had one) such as (he had) never (had) before.

26. They receive Horatius with the greater joy in that their fortunes had been nearer peril.

27. When the three Albans had been already wounded (*use abl. abs.*), two of the Romans fell one over the other.

28. Thus two leading men built up the state, the former by war, the latter by peace.

29. Who fears such a leader as this? Unless perchance some one thinks that the more unwarlike enemies are, the more they are to be feared.

30. Someone told me that that was easy for any one to do.

C.

31. Some said that the gods take no part in human affairs; others on the contrary that everything is done by the divine providence.

32. Scarcely a single man was willing to pardon this fellow when condemned of so serious a crime.

33. Do you suppose that any other way of safety can be discovered, fellow-citizens?

34. Either satisfies me; and now the latter, now the former, seems more likely, and nothing else seems likely.

35. But who, trained and brought up in a respectable household, is not shocked at the very (thought of) baseness?

36. If it is any one's object to aim in some direction a spear or an arrow, all his skill must be employed.

37. Some other reward must be found, (and) pleasure must be left for the lower animals.

38. The storm broke down in a single day both the bridges which C. Fabius had made.

39. Who claims for himself as a meritorious deed that which any one may do with ease?

40. And no one man of another race excels so much in that art as all the Baliares excel (*say* excel among) other men.

41. He treated innocent men more cruelly than any one else before.

42. Which party ought to rule the other? For they can no longer both rule together. Nevertheless neither party will yield to the other.

43. The art is great and fruitful rather than difficult and obscure.

44. I should have been content with any one of those things.

45. I am as much a friend of the Commonwealth as any one.

EXERCISE IX.

A.

1. Three hundred and fifty seamen perished.
2. Twenty-one ships were sunk by that storm.
3. Two thousand four hundred men were slain, and two camps taken.
4. I promise to give twenty-one girls three books each.
5. I have asked this man three times for ten sestertii.
6. Married women used to worship Mars on the first of March.
7. Vespasian was made emperor on the first of July.

8. From the 3rd of March to the 31st, I remained at home.
9. I have received a letter dated the 30th of November.
10. Caesar, beware the Ides of March.
11. Some one has given me ten thousand sesterces.
12. Forty million sesterces were paid into the treasury.
13. His country house was sold for four million sesterces.
14. Interest had from 4 per cent. risen to (*say* become) 8 per cent.
15. I am heir to one-sixth of my brother's property.

B.

16. In the next three months it is said that more than 160,000 victims were sacrificed.

17. When evening was now approaching, 1000 horse were sent on by a shorter way with all possible despatch.

18. The hundred senators thus formed ten companies (*decuriae*), and appointed one to be chief of each company.

19. There is a tale that, having been exiled from Corinth to Tarquinii for sedition in the reign of Ancus Marcius at Rome, he died 27 years after.

20. He held a levy throughout the whole province and added as many again to the numbers of the auxiliary troops.

21. To maintain the horses, widows paid 2000 sesterces a year.

22. Caius Caesar was born on the 31st of August, when his father and Fonteius were consuls.

23. He held his second consulship from January 1st for 30 days.

24. The conspirators awaited his coming about the seventh hour, on June 16th.

25. Men declared that by the first of the two prodigies danger was portended for their master.

26. He lived twenty-nine years, and was emperor three years and ten months.

27. Trebatius has sold all his property for 60,000,000 sesterces.

28. Between April 2nd and August 12th he spent 2,700,000 sesterces.

29. I have put 700,000 sesterces in the bank at 4 per cent. per annum.

30. One of the villas is on sale for 960,000 sesterces, the other for twice that amount.

C.

31. Fourteen years ago I was quaestor in Sicily, before the praetorship of Verres.

32. In the same year was consecrated the temple of Castor on the 15th of July.

33. There is a large supply of money at 6 per cent.

34. For the past 500 years all power has been in the hands of the Senate.

35. L. Catilina was born of noble parentage forty-five years ago.

36. They had collected to one spot every ship there was anywhere.

37. There are two sorts of generosity; the one that of conferring, the other that of repaying a kindness.

38. He bestowed upon the supporters of his design the rank which each deserved.

39. It is a fool's way to put off till to-morrow what ought to be done to-day.

40. The second view is that which limits friendship by equality of obligations and wishes.

41. One hundred million sesterces will be left him by will.

42. A promissory note (*syngrapha*) for (*use gen.*) ten million sesterces was executed by means of the envoys.

43. I want to be at Gabii until the sixth of May.
44. The Senate made this decree on the seventh of January.
45. Five million nine hundred and eighty-four thousand and seventy-two citizens were counted.

EXERCISE X.

A.

1. Horatius did not yield before the bridge had fallen.
2. It was usually said that the Romans spared the conquered.
3. Cato was not for sparing Carthage.
4. The Romans have not spared Carthage.
5. When I arrive in Rome I will visit your father.
6. While these preparations were being made (*say* While these things were being prepared), the enemy were blockading the city.
7. He had for a long time been advising me to flee.
8. Scipio died in the twentieth year after he had conquered Hannibal.
9. Hannibal, after he had been defeated at Zama, gave his attention to civil affairs.
10. When I have read this book, I shall read it through again.

B.

11. If you imitate Cicero, you will soon learn to write Latin.
12. By the time you are reading this, I perchance shall have met him.
13. For myself I am, and have long been, eager to visit Alexandria.
14. For years Sulla had threatened that he would one day restore the Senate to power.

15. I have for some time thought this duty unworthy of you.

16. While this was going on in Spain, Trebonius began to attack Massilia.

17. Meanwhile the money demanded was being exacted with great severity throughout the province.

18. These men were, on account of their valour, very popular (*say* were held dear) in the army.

19. When you arrive at the top of the mountain, look around.

20. He heard the shouting of the soldiers whom the king had left in the town.

C.

21. After placing on shipboard two thousand men whom he considered the most suitable for this undertaking, he arrived at Pelusium.

22. This same thing had befallen Lentulus, who had been consul in the previous year.

23. Pompeius, fearing an ambush because these things had turned out better than he had hoped (*say* beyond hope), for some time did not dare to approach the fortifications.

24. It will be more easily understood that foresight for men has been exercised (*say* it has been foreseen for men) by the immortal gods, if the whole build of a man is considered.

25. Then said Cotta, courteously as was his wont, "I do not think your argument sufficiently strong."

26. Diogenes was wont to say that Harpalus, who was considered a fortunate robber, bore witness against the gods.

27. The prosperous circumstances of the wicked disprove, as Diogenes used to say, all the power of the gods.

28. When the time for the exhibition had come, then, on the signal being given, the young Romans carried off the maidens.

29. Many have squandered their patrimony by lavish munificence.

30. The foe did not come down to the level ground ere the Romans advanced, prompted by their desire to regain their citadel.

EXERCISE XI.

A.

1. Do not conceal these things from your father.
2. Would that Carthage had not been destroyed !
3. You can escape, but what are we to do ?
4. You would not dare attempt such a crime.
5. You should not consult your own interests only.

B.

6. O that no offspring (*say* nothing) had afterwards been born from that same mother !
7. When I saw this, what was I to do ?
8. What are we to answer, being found guilty of bribery ?
9. No one may lead an army against his country.
10. Money ought to have been given to these states in return for corn.

C.

11. O that I might use another's lips (*say* mouth), just as I am about to use another's words !
12. If only we did not of our own accord ruin the characters of our own children !
13. What was I to say ? What was I to think ? Heaven preserve me as I knew not at all !
14. Let us free ourselves from the fetters of this servitude, and break its bars.
15. Let nothing be done save as we wish and as is right.

EXERCISE XII.

A.

1. I have persuaded my brother to remain here.
2. I besought the general to spare the city.
3. The soldiers were ordered to pitch a camp.
4. Would that they had striven more keenly to take the town!
5. I have for some time been enquiring when Caesar will come to Rome.

B.

6. He had ordered me not to go away without his orders.
7. Caesar ordered the envoys to be brought to him.
8. You ought to advise him to flee as quickly as possible.
9. You ought to have advised him to flee from Athens.
10. We will strive with all our might to drive off the foe.

C.

11. On the one hand they besought their fathers, on the other their husbands, that fathers-in-law and sons-in-law would not defile themselves with impious bloodshed.

12. Ask him himself in what fashion I received him at Ariminum.

13. I asked on what day he had arrived at Agrigentum.

14. Nor does age prevent us from retaining our zeal for agriculture.

15. He has sent a slave to ask who has come.

EXERCISE XIII.

A.

1. Take care to return to Carthage, Regulus.
2. Do not forget this kind deed.
3. Every soldier must obey his general.
4. Every war must bereave many children of their fathers.
5. Take care not to run into danger, my son.

B.

6. Take away from the Romans their terror, and stay their disgraceful flight.

7. Go to meet Hannibal, adorn your city, and hallow the day of his arrival.

8. Choose a good and just senator in place of a bad and wicked one.

9. Either abolish religion utterly, or consistently preserve it.

10. I am as much moved as you, Lucullus; and do not think me less human (*say* a man) than yourself.

C.

11. Dare to say that you went to your father before (coming) to me.

12. Keep off from Europe, and withdraw from all Asia this side of Mount Taurus.

13. Forbear, then, to boast of good faith and your rights; and, dropping this democratic language, speak like a despot and a foe.

14. "You appoint me," he says, "protector to Tullius. Let it be so."

15. Take heed, gentlemen of the jury, that there seem not to have been commenced a proscription of a new kind.

EXERCISE XIV.

A.

1. Does any one prefer Rome to Tibur?

2. When will you reach the camp at Pharsalus?

3. Why do we delay? Why do we not mount our horses?

4. Is that your fault or ours?

5. I want to know what you were doing.

6. He said he had not asked why you were absent.
7. I do not know whether my brother is here or not.
8. I will ask whether our general has fought a battle.
9. I am inclined to believe that Rome was really taken by the Gauls.
10. Some one said that Caesar was coming.

B.

11. For my part I rather think we ought to believe them when they say no.
12. That speech has certainly some sort of weight.
13. Do we hesitate to make a treaty rather than suffer our lands to be ravaged?
14. Do you know that I am speaking about things very well known to myself?
15. What difference does it make whether I wished it to be done or rejoice that it has been done?
16. Is there any help in you?
17. Do you recollect my maintaining in the Senate that our allies must be assisted without delay?
18. Surely he cannot lay aside so soon the remembrance of recent wrongs?
19. Why not mount our horses and see with speed what is the character of each?
20. Do you think that this has happened by our fault or your own?

C.

21. The envoys were dismissed rudely, while many kept asking whether they had opened a place of refuge for women also.
22. I rather fancy you have more influence with the Senate than any other of my friends.
23. I shall perchance be despised by you, but that is of small concern to me.

24. You may perhaps ask what that mistake of yours was.

25. Will you never understand that you must determine whether those men are murderers or maintainers of liberty?

26. What was the reason why you did not follow Caesar into Africa?

27. What place can there be for you in laws and law-courts?

28. I ask in the next place whether you do not know what to-day is.

29. Is it not, therefore, better to die a thousand deaths than to be unable to live in one's own country without a body-guard of armed men?

30. Is there any one who either wished it not to be done, or disapproved of it when done?

EXERCISE XV.

A.

1. I fear the Gauls will take the city.

2. The Senate determined that a dictator should be appointed.

3. I do not doubt that Rome was surrendered to Porsenna.

4. Caesar caused the ships to be repaired.

5. Nothing prevents your coming to our aid.

6. I fear you cannot defend the city.

7. He contracted to have a temple built.

8. I was glad that you were present.

9. It happened that I had met his slave.

10. He contrived that no one should be hurt.

B.

11. He saw that all things that were necessary were supplied to me.

12. It happened that on one night all the statues were thrown down.

13. I had determined to remain at Aquinum on the first of the month.

14. It is a friend's part to contrive to rouse his friend's prostrate spirit.

15. Caesar determined to wage war with the Germans.

16. I will write something, rather than bring it about that no letter is delivered.

17. I should like you to make haste to write me an answer.

18. Fearing that the soldiers might be unable to withstand the enemy's charge, Caesar instructed his lieutenant not to give battle.

19. The wind has prevented my sailing from Brundisium for Epirus.

20. Those two things, Crassus, I fear I cannot grant you.

C.

21. Some one or other warned me not to conceal from you any longer so serious a misdeed as this.

22. As for your writing that you are daily more esteemed by Caesar, I am extremely glad.

23. I could wish you had bidden such treacherous citizens leave the town and be gone into exile.

24. The state of the case forbids our wondering that he was also to his own family just such as he was to his allies.

25. It is said that he was very near killing his own father.

26. As to what you write with regard to being a candidate for the magistracy, it is no concern of mine to nominate or to support any one.

27. That the letter should be publicly read out was with difficulty obtained of them after (*say* with) great dispute.

28. Scarce a day passes but this fellow comes to my house with his servants.

29. The praetor announced at the meeting on what day he would accept a tender for (*say* give out on contract) supplying corn to the army in Spain.

30. I could not but send you the most faithful messenger I had.

EXERCISE XVI.

A.

1. Had I been informed of this, I would have remained at Corinth.

2. If you were to deny this, you would be laughed at.

3. No one would be willing to read this book through if it were half as large again (*say* greater by half).

4. Whether this is true or false, I do not know.

5. This, whether true or false, does not affect me.

6. If you stay at home, you will seem indolent.

7. Have you heard if our army has conquered?

8. Had you been there, you could have saved your friend.

9. No one would be willing to buy this house at such a price.

10. I shall return home if I do not see you at Athens.

B.

11. If we will win friendships, we must pay attention to goodness.

12. Here indeed, unless, as it is said, you should see (a man's) breast open and display your own, you would consider nothing to be trustworthy.

13. If your parents feared and hated you, you would, I imagine, retire to some place out of their sight.

14. Then let them be still; or if they stay on in the city and in the same mind, let them look for what they deserve.

15. If Catilina falls, the Commonwealth will be saved.

16. You would be saying something worthy of a great philosopher, if you felt that to be good which is worthiest of a man.

17. Even supposing you had robbed Sulla of nothing else but his consulship, yet you should have been satisfied with that.

18. There will occasionally be need of trickery and cheating, though such things are not at all to be recommended.

19. The senators were seized with panic for the entire State (*use active construction*), as though the enemy were already in sight.

20. Were I to deny that I am afflicted with regret for Scipio, I should certainly tell a lie.

C.

21. As if it could in any wise happen that any man should love another more than himself!

22. If anywhere a struggle arose, they fought with their shields rather than with their swords (*use historic present*).

23. Either some god, or nature, or the situation of the place, has deprived the Cimmerii of the sight of the sun.

24. Let us therefore revert to this first, if it seems (good) to you; or if you wish anything else, (we will attend to that) afterwards.

25. If groaning will avail to strengthen the mind in pain, we will employ it.

26. You shall pay the penalty for this crime, whether committed heedlessly or intentionally.

27. If, when I had given so much attention to philosophy, I were nevertheless unable to endure pain, it would be sufficient argument that pain is an evil.

28. It makes a very great difference whether wrong is done under the influence of some mental emotion or on purpose.

29. If death were feared, Brutus would not have fallen in battle while preventing the despot, whom he had himself driven out, from returning.

30. If enjoyment of life is hindered by the more serious diseases of the body, how much more must it be hindered by diseases of the mind !

EXERCISE XVII.

A.

1. I sent a slave to you to announce his death.

2. He mounted a horse in order to arrive the sooner.

3. The king lay hid in an oak, so that the soldiers did not see him.

4. It was already growing light when I was going to bed.

5. He would not go away before he saw me.

6. The king has hidden himself in an oak in order that he may not be seen by the soldiers.

7. I think that Caesar will demand hostages of the Gauls.

8. As it was now light, I went down to the forum.

9. Since these things are so, I will depart straightway.

10. Caesar, although he was very powerful, would not be called king.

11. You ought to read the book through, long though it is.

12. It began to grow dark before I had finished the work.

13. I shall wait until the messenger returns.

14. They advanced until it began to grow dark.

15. I hoped that the Carthaginians would be defeated.

B.

16. Even gladiators, when exhausted with wounds, send to their owners to ask what is their pleasure.

17. Yet I deem this such an accusation that there seems to me to be nothing more unworthy of a man.

18. Others on the contrary, as though a man's body did not exist, care for nothing except the mind.

19. The wise man has more to rejoice for than to be troubled at.

20. What is there that can be added to this, so that it may be better?

21. How many matters could one enumerate in which, if we follow words, not realities, we can accomplish nothing!

22. He is not so inexperienced as to believe that the Romans can be overthrown by his forces.

23. Negotiations for peace were begun, just as if they were willing to make satisfaction.

24. He speedily put the foe to flight, so that no one stood his ground to fight.

25. These only do they consider worthy men with whom to argue.

26. We perhaps had (*say*, there was to us) no one suitable to imitate.

27. Verily all men must hope for death, if it leads the soul to some place where it is to be eternal.

28. They took that act much more ill, as they had before been of a hostile disposition towards us.

29. This district also was included within the walls, lest at any time an enemy should have it for a citadel.

30. The man who obeys with grace seems in my judgment worthy himself to govern one day.

C.

31. The Stoics are like them, for they place the limit of good in virtue only.

32. However, as it grows late and I have to get back to my villa, I shall say so much for the present.

33. On the day following he sent forward some cavalry in the morning in three divisions to follow up the fugitives.

34. They beg him to defend a guiltless man from the violence of his enemies, and to send into the state some one to govern it.

35. It is not my custom to speak against philosophers of that sort, not because I quite agree with them, but because my modesty prevents me. (*Turn last clause to passive.*)

36. This was the Romans' reason for destroying the town, that it might not always be a retreat for their enemies.

37. With such speed and such a charge did the troops advance, though their heads alone were above the water, that the Gauls could not resist.

38. This running, and massing, and shouting of the legions, how toilsome it is!

39. O Greece, so poor sometimes in words, wherein you always think yourself rich!

40. Here will be the place for you to set your ambuscade, and from which to sally upon their rear.

41. The practice of speech, just like nature, is twofold.

42. This is nothing to the point, you say: well, suppose it is not; yet certainly it is rather important.

43. Since you write me nothing about this matter, I shall hold it exactly as if you had written that there was no such thing.

44. What then does this life lack for which it would be (*say by which it may be*) the happier?

45. What in human affairs would seem great to one to whom all eternity and the extent of the whole universe were known?

EXERCISE XVIII.

A.

1. To think that the affair should have turned out so!

2. How few fluent men there are! How few skilled in the law!

3. How, in giving advice, you pass over nothing!
4. How he despised this and thought nothing of it (*say* esteemed it for nothing)!
5. How honest and honourable a man he was!

B.

6. What a return thence to Rome indeed! What a disturbance of the whole city!
7. O unhappy one, if you understand this; more unhappy, if you understand it not!
8. How wretched it is to be unable to deny that which it is most shameful to admit!
9. Oh! thing shameful not only to see, but also to hear!
10. What a flight was yours! What terror on that memorable day!

C.

11. O that magnificent tour of yours, when you attempted to colonise Capua!
12. How few will be found to seek substantial and true renown!
13. How delighted I am that the slave delivered you the letter at the right moment!
14. Then to think of my having been in Spain rather than at Formiae at the time when you set out to (join) Pompeius!
15. O iron-hearted, not to be moved by his dangers!

EXERCISE XIX.

A.

1. Either learn or leave.
2. He entreated me, or rather commanded me, to depart.
3. Riches, honour, and glory are placed in our sight (*say* eyes).

4. He never addresses Pompey save with great respect.

5. Certainly it is something to have returned home from the wars.

B.

6. They called such a collection of houses a town or city.

7. How heartily he rejoiced at my return, or rather turning back!

8. Everything must be well expressed, or the name of eloquence must be abandoned.

9. You ought not only to hope for prosperity, but also to endure adversity with a brave (*use superlative*) mind.

10. Gisgo, Bostar and Mago were sent with the envoys of the Macedonians.

C.

11. Not only did none of the Senate put on mourning, but not even his kindred did so.

12. Not only foreign wares are imported, but also foreign manners.

13. Not only did you not forbid it, but you even approved of it.

14. Not only am I not allowed to be angry, but I may not even lament with impunity.

15. Hannibal's influence with the King was at that time very great indeed.

EXERCISE XX.

A.

1. He said that he went down to the Forum when day was dawning.

2. They said that they would stay until the messenger returned.

3. He reported that the games were not concluded before three gladiators had been killed,

4. He bade him be sure to be at Rome.
5. He maintained that you ought to have regard to his interests.
6. He asked whether anyone would venture to deny it.
7. I enquired when he would reach the camp at Pharsalus.
8. He asked whether everyone had not to die some day.
9. They said that they would tell him all when he came.
10. He said that the city would have been taken already, had not reinforcements arrived.

Translate into Latin the following pairs of sentences, the latter of each pair into a dependent statement or command (as required by the sense), introduced by a past tense of dico or impero respectively :—

B.

11. To-morrow I shall fight in the open plain ; and whoso brings in the head of a foe, I will bid him at once be free.

On the following day he would fight in the open plain ; and whoso should bring him the head of a foe, he would bid him at once be free.

12. Therefore, soldiers, enter the battle with good courage, for the enemy will soon turn their backs.

Then let the soldiers enter the battle with good courage, for the enemy would soon turn their backs.

13. Banish him far from his native land ; bid him be carried off to Alexandria.

Let them banish him far from his native land, let them bid him be carried off to Alexandria.

14. If you annoy us with a war, you shall soon learn that to attack us is one thing, to attack our allies another.

If they annoyed (them) with a war, they should soon learn that to attack them was one thing, to attack their allies another.

15. If you had yielded to the foe, you would have been driven from your native land.

If they had yielded to the foe, they would have been driven from their native land.

C.

16. It is no concern of mine what my brothers are doing or have done.

It was no concern of his what his brothers were doing or had done.

17. In this I surpass you, that I know well the plans of both leaders.

In this he surpassed them, that he knew well the plans of both leaders.

18. If we have done our best, we shall not be chastised.

If they had done their best, they would not be chastised.

Translate into Latin:—

19. The conquered are actually making war on their conquerors. The conquered have been haughtily and graspingly ruled.

The Romans were indignant on the ground that the conquered were actually making war on their conquerors; the Carthaginians because they considered that the conquered had been haughtily and graspingly ruled.

20. The universe is a god, than which nothing in the natural world is better.

You were not in doubt that the universe was a god, than which nothing in the natural world was better.

CONTINUOUS PASSAGES.

XXI.

Demetrius had a large house in the middle of the city. When the Consul heard this, he sent a centurion with fifty soldiers to seize the house and conduct Demetrius himself back to the camp. But while the soldiers were delaying, Demetrius gathered together his slaves and fled to Rhegium.

XXII.

In the first battle the barbarians were conquered by our men. But after a few days the king's brother came with a great army, and prepared to attack our camp. When our men saw that the forces of the enemy were much greater than their own, they retired into the city and remained there for two months.

XXIII.

Having collected the spoils, the youth returned to his troop, who were exulting with joy. He proceeded to the camp, and thence to the general's tent, to his father; and, not knowing what awaited him, nor whether praise or punishment was due, he said that, when challenged, he had slain his adversary, and taken the spoils from him.

XXIV.

Word was brought that the camp had been given over to the soldiers to plunder while the generals entered the city after sending scouts to ascertain the position of the enemy. Then the enemy suddenly reappeared and renewed the battle. But they were repulsed by our men, and

retreated to a position in the woods, which was strongly fortified both by nature and by art.

XXV.

Regulus, when he was introduced into the Senate, exhorted the Fathers to continue the struggle. [*Here begin oratio obliqua, and continue it to the end of the speech.*] “From the day,” he said, “that I fell into the power of the Carthaginians, I ceased to be a Roman citizen. Therefore take no account of me; the enemy are broken by their reverses, and I am not of such importance that so many thousand captives should be restored on my account, old as I am.”

XXVI.

About the same time the ambassadors who had returned from Carthage reported that everything (*plural*) was adverse; and the fall of Saguntum was announced. Then such distress, and shame, and fear, and anger seized the Senate, that, their minds being disturbed by so many emotions at one time, they were more in a state of trepidation than able to deliberate.

XXVII.

When Darius was conquered, it was so far from (being the case) that Alexander abused his victory, that he would not even allow the smallest injury to be done to those whom he had conquered. By his moderation and clemency he compelled the admiration of all, so that he gained for himself universal praise. The mother of Darius he exhorted not to fear, but to be in good spirits. “Remember” (he added) “that I have always been wont to spare the conquered.” (*The last sentence from “Remember” to be in oblique narration.*)

XXVIII.

If I had been Caesar, I should have acted thus with the King of the Galli. "Brother," I should have said, "some evil genius has stirred up this war between us; nor has the contest been for existence, but for empire. You have shown yourself a brave and vigorous foe, but fortune has favoured me, and changed you from a king into a captive. What has happened to you might have happened to me, and your disaster admonishes us of the instability of all human affairs. I grant you life and liberty, and instead of an enemy receive you as a friend."

Also turn the sentence "What has . . . affairs" into *oblique narration*.

XXIX.

When the booty had been given over to the soldiers, Timon fortified the bridge which he had taken. On the next day all the forces of the enemy poured out of the town and attacked the bridge. The Greeks being afraid that they would be surrounded by the large numbers of the enemy, abandoned the bridge and retreated at full speed towards their ships. Here Timon was all but taken prisoner, for disdaining to fly, he kept shouting to his men to stand their ground, and he was with great difficulty persuaded by his attendants to get on board a boat which happened to be fastened to the bank of the river.

XXX.

When the legate returned to the consul with a considerable booty, an officer of the king's guard attacked him from the rear as he was crossing the river, and threw the

rear rank into confusion. Hearing their shouts the legate speedily rode back, and having placed the baggage in the centre, he faced about, and led his men to the attack. The king's troops could not withstand the attack of the Roman soldiers. Many of them were slain, and still more were taken prisoners.

XXXI.

These things having been finished, the Greeks were informed that Xerxes with his army had arrived at Sardis, and they determined to send spies into Asia to learn what the king was doing. At the same time they resolved to send ambassadors to the Argives and make an alliance with them against the Persians; they sent also to Gelon, King of Syracuse, exhorting him to give help to the Greeks; for the power of Gelon was said to be much greater than that of any single Grecian state.

XXXII.

This story is told of Codrus, the last king of Attica. When the Dorians invaded Attica, they were warned by an oracle that they would conquer if they spared the life of the Athenian king. Codrus, when he heard this, changed his dress in order that he might not be recognised, and went to the camp of the enemy. When he had arrived there he quarrelled with a soldier, by whom he was killed. Thus Codrus lost his own life, but saved his country from devastation. Thereupon the Dorians retreated from Attica without a battle, and the Athenians, in honour of Codrus, determined to abolish the name of king.

XXXIII.

At Smyrna a woman had been condemned, and a band of soldiers were leading her to the place where she was to die. The sun was so hot that scarcely anyone was to be seen and the very animals had fled into the shade. Near a fountain, by which they went, lay a dog half dead; it vainly stretched its tongue towards the stream. When the woman saw it, forgetting where she was and what she was about to suffer, she filled her shoe with water, and placed it so that the dog could drink. It chanced that the palace of the Sultan was near, and the Sultan saw what was done. Sending a guard to summon the soldiers, he took off the chains from the woman, and said, "Thy mercy is greater than thy crime. Go, and do evil no more."

XXXIV.

When Marcus saw that the battle was lost, and that no hope was left, he escaped with a few companions to the sea coast. He persuaded some sailors, by giving them money, to put him on board a ship. Here he was just going to start when his foot was caught in a rope, and as one of his friends was trying in haste to get him free, the axe which he was using hurt the foot of Marcus. There was no one on the ship who knew how to tie up the wounded limb, and the pain was so great that they were obliged to take the wretched man back to land.

XXXV.

They say that on a certain day Socrates met Xenophon walking in the street; and when he saw that he was a young man of a pleasant and modest countenance he

began to talk with him. He first asked where the citizens bought food and other necessary things. The young man smiling answered that it was in the market-place. Then Socrates asked him: "But where do they learn to become honest and good men, and for what price?" When Xenophon answered that he did not know, Socrates said, "Follow me and you shall learn." From that time Xenophon became a hearer and disciple of Socrates.

XXXVI.

After he had invaded Britain, and conquered Gaul, Caesar undertook the civil war. By crossing the Rubicon he left his province and became an enemy. He took with him those tribunes who had fled to him from Rome. Had Pompeius been braver, perhaps he might have changed the fate of his country. But he betook himself to Lower Italy, and then crossed the sea. Caesar, therefore, without opposition occupied the city, and found there the money of which he had need. But he said that he would not allow his soldiers to slay many of the senators, or make plunder of their goods.

XXXVII.

Q. Baebius, tribune of the commons, inveighed against the Senate. "It is the nobles," he cried, "who, eager for war as they have long been, brought Hannibal into Italy; it is they who, when the struggle might be ended, wickedly prolong the war. This is the compact which the nobles have made among themselves. We shall not see the end of the war till we raise to the consulship a real plebeian, for our plebeian consuls have learned to despise the commons since they ceased to be despised by the patricians."

XXXVIII.

Not far off was the town of Uscana, which was now guarded by a small garrison. From this town a message came to Claudius that if he would lead his troops nearer the city there would be a party among the citizens ready to betray it to him, and that he would be able to satisfy his soldiers as well as himself with the booty. Claudius was so blinded with hope and greed that he did not detain any of the messengers, or demand hostages, or send spies to make inquiries; but at midnight he gave the order to advance, leaving a thousand soldiers to guard the camp.

XXXIX.

Eumenes determined to set out for Rome and to plead his cause in person before the Senate. But the latter suddenly decreed that in future no king should be allowed to come to the capital: and sent a quaestor to meet Eumenes at Brundisium, to lay before him this decree of the Senate, to ask him what he wanted, and to signify to him that he would please the Roman people by departing at once out of Italy. The king was silent for a long time; at length he said that he desired nothing further, and went on board his ship again. He saw indeed how matters stood. "Hitherto," said he, "I have been the friend and ally of the Romans; from henceforth I must obey them, as my masters, in everything."

XL.

When these districts had been reduced to peace, Brutus hastened by forced marches with the legions which had been recently levied in Italy into the country of the

Helvetii; for it had been reported to him that the tribes in those parts were unwilling any longer to bear the yoke and were revolting from the Romans. The leader of the Helvetii was Dumnorix, a man of great influence with his countrymen; he had gathered together a very large number of men from the neighbouring states, whom hatred of the Roman name and desire for liberty had called forth from their homes. Brutus, when the enemy came in sight, exhorted his men and bade them be of good heart, for though they were inferior to the enemy in numbers, they were very superior to them in discipline and equipment.

XLI.

At length my father and I were ferried by an old man across the stream. When we landed, we were surrounded by a vast crowd of persons, who asked each of us whence we had come, and why we had ventured to visit that country. But wishing to conceal from them the true cause of our arrival, we answered what was false, and begged them all, and especially the one who seemed to be their chief, to conduct us to their king. For a long while they refused to do what we wished; at last they told us that they were afraid that, having learned where the king lived, we should soon return thither with a large army.

XLII.

I am afraid that this letter will not reach you across the enemy's lines. We have now been invested here for a whole month, and I cannot help beginning to despair of the whole state of affairs. The numbers of the enemy are such as we have never dreamed of, and as all the roads are

closed, no supplies can be brought up. Scarcely any letters reach us, so that it is impossible to doubt that we are involved in very serious danger. Do you therefore not hesitate to write to the general to bring us speedy help, and do not suppose that I write this with the intention of calling him away from his great designs merely for the sake of our safety.

XLIII.

Now when everything was prepared Tarquinius entered the market-place clothed in the royal robes, and, surrounded by a band of armed men, summoned the Senate to appear before him, and harangued them as king. At the report of this Servius was alarmed and hurried to the spot, and there arose a quarrel in the senate-house between him and his son-in-law. Then Tarquinius seized the weak old man, and cast him down the steps of the senate-house, and sent after him men to slay him in the street. But the wicked Tullia, the daughter of Servius, full of joy at what had happened, hurried to the market-place and saluted her husband as king.

XLIV.

It does not seem fair to be silent about the valour of a veteran soldier of the fifth legion. An elephant on the right wing had been stricken with a wound and, excited by the pain, had made an attack on an unarmed camp-follower. When therefore it had crushed him beneath its foot, and with trunk uplifted and very loud trumpeting was rending him and strangling him, this soldier could not be prevented from going armed to meet the beast. When it saw the soldier coming near, it wound its trunk

round him, and lifted him up. But he saw the danger in which he was, and did not cease to hack the animal's trunk with his sword as hard as he could. The elephant was unable to endure the pain and, dropping the soldier, ran off swiftly with very loud trumpeting to join the other beasts.

XLV.

The Athenians, having obtained a large sum of money from the mines at Laurium, had determined to distribute it amongst the citizens, who would have received ten drachmae apiece. But they were persuaded by Themistocles to build two hundred ships, with which to make war on Aegina. Thus the war with the Aeginetans was a benefit to the whole of Greece; for by it the Athenians were compelled to become a naval power. Moreover they took measures for building more ships and determined that, according to the advice of the oracle, they would embark all their forces upon the ships and, with any others of the Greeks that were willing to join them, make war upon the barbarians.

XLVI.

"You too," he added with a smile, "have been told perhaps that I am a god and dwell in palaces of gold and silver. But you see it is false. My houses, though large, are of wood and stone like those of others; and as to my body," he said, baring his tawny arm, "you see it is flesh and blood like yours. It is true I have a great empire inherited from my ancestors; lands and gold and silver. But your sovereign beyond the water is, I know, the rightful lord of all. I rule in his name. You, Malinche, are his ambassador; you and your brethren shall share these things with me."

XLVII.

Harpalus returned to Macedonia and told Perseus that the Romans were not yet ready for war, but were so indignant that they undoubtedly would not long delay it. Now Perseus considered Eumenes his greatest enemy, and wished to begin the war by murdering him. Accordingly he hired Evander and three others to attack Eumenes as he went up with his attendants to sacrifice to Apollo at Delphi. They hid themselves behind a wall at a point where the road was so narrow that only one could pass at a time, and rolled down huge stones upon Eumenes as he went by. He was severely wounded, and the assassins left him for dead: but his friends brought him over to a neighbouring island, where he ultimately recovered.

XLVIII.

Fabricius pitched his camp close to the camp of king Pyrrhus. The king's physician came to Fabricius and promised that, if he would give him a reward, he would kill the king with poison. But Fabricius ordered him to be bound with chains and led back to the king. When the king saw the man and knew what had happened, he said, "It is more difficult to turn Fabricius from virtue than the sun from its course"; and, moved by admiration, he wished to make peace with the Romans. That he might do so the more easily, he set his prisoners free without ransom. Wherefore the Romans never hated Pyrrhus as they did Hannibal.

XLIX.

The conquerors immediately stormed the Carthaginian camp, and there slaughtered many of the Gauls, whom they found overpowered with wine and sleep. The spoil

of the camp was rich, amounting in value to 300 talents. Of the elephants, six were killed in the battle, the other four taken alive. All Carthaginians who had followed Hasdrubal were either killed or taken; and 3000 Roman prisoners were found in the camp and restored to liberty. Hasdrubal's army was destroyed, he himself perished, and Hannibal was left to fight out the war with his single army, which, however unconquerable, could not conquer Italy.

L.

Then the Sabines occupied the citadel, and when the Romans assailed them they were at first driven back; but Romulus, seeing the danger, vowed that he would build a temple to Jupiter, the father of gods and men, if he should stay the flight and save the city. Then, feeling that his prayer was heard, he turned to his men and bade them renew the fight, and they standing their ground began to turn the enemy to flight. While the result was still uncertain, the Sabine women, for whose sake they were fighting, rushed between the lines with dishevelled hair and rent garments and prayed that they would refrain from a contest which would leave them either orphans or widows.

VOCABULARY.

NOTE.—The Latin words here given are a rendering of the English as it stands in the Exercises. The Vocabulary is not intended for use except in conjunction with the Exercises. In this Vocabulary the quantity of all long vowels not followed by two consonants is marked, except in the case of the final *i* in the genitive singular or perfect tense active.

EXERCISE I.

- A. *I storm* expugnō, -āre.
I defeat vincō, -ere, vīci, victum.
I admire mīror, ārī, *dep.*
I slay occīdō, -ere, occīdi, occīsum.
I subdue dēbellō, -āre.
I help iuvō, -āre, iūvi, iūtum.
Latin Latīnē (*adv.*).
clerk scrība, -ae, *m.*
I consider..... existimō, -āre.
poem carmen, -inis, *n.*
I cheer consōlor, -ārī, *dep.*
poor miser, -era, -erum.
I reach perveniō, -īre, pervēni, perventum.
- B. *definite* certus, -a, -um.
pursuit studium, -ii, *n.*
boyhood pueritia, -ae, *f.*
recollection memoria, -ae, *f.*
store cōpia, -ae, *f.*
I gain pariō, -ere, peperī, partum.
I am mistaken..... errō, -āre.
I think sentiō, -īre, sensi, sensum.
aright, rightly..... rectē, rīte.
fortress..... praesidium, -ii, *n.*
language lingua, -ae, *f.*
I pursue sequor, -ī, secūtus, *dep.*
rank honor, -ōris, *m.*
I elect dēligō, -ere, dēlēgi, dēlectum.
vote suffrāgium, -ii, *n.*
honourable, upright honestus, -a, -um.

	<i>freeborn</i>	ingenuus, -a, -um.
C.	<i>handsome</i>	lautus, -a, -um.
	<i>happy</i>	beātus, -a, -um.
	<i>virtuous</i>	probus, -a, -um.
	<i>I express</i>	dīcō, -ere, dixi, dictum.
	<i>in a body</i>	cunctī, -ae, -a.
	<i>calamity</i>	clādēs, -is, <i>f</i> .
	<i>lightning</i>	fulmen, -inis, <i>n</i> .
	<i>at least</i>	quidem.
	<i>unhappy</i>	miser, -era, -erum.
	<i>in reality</i>	rē vērā.
	<i>I besiege</i>	obsideō, -ēre, obsēdi, obsessum.
	<i>I talk of</i>	ago (-ere, ēgi, actum) dē.
	<i>expense</i>	sumptus, -ūs, <i>m</i> .
	<i>display</i>	apparātus, -ūs, <i>m</i> .
	<i>in short</i>	dēnique.
	<i>I harass</i>	laccessō, -ere, -īvi, -ītum.
	<i>line</i>	agmen, -inis, <i>n</i> .
	<i>I make a speech</i>	ōrātiōnem habeo, -ēre.

EXERCISE II.

A.	<i>To beware of</i>	caveō, -ēre, cāvi, cautum.
	<i>I come to the assistance of</i>	subveniō, -īre, subvēni, subventum.
	<i>I pardon</i>	ignoscō, -ere, ignōvi, ignōtum.
	<i>I govern</i>	praesum, -esse, -fui.
	<i>relying on</i>	frētus, -a, -um.
	<i>duty</i>	mūnus, -eris, <i>n</i> .
	<i>I pay</i>	solvō, -ere, solvi, solūtum.
	<i>capable of enduring</i>	patiens, -tis.
	<i>I thank</i>	grātiās agō, -ere, ēgi, actum.
B.	<i>guide</i>	dux, ducis, <i>m</i> .
	<i>I approach</i>	subeō, -īre, -ii, -ītum.
	<i>uneven</i>	inīquus, -a, -um.
	<i>ridge</i>	iugum, -i, <i>n</i> .
	<i>I savour of</i>	redoleō, -ēre.
	<i>practice</i>	exercitātiō, -ōnis, <i>f</i> .
	<i>notable</i>	nōbilis, -e.
	<i>I set over</i>	praeficiō, -ere, praefēci, praefectum.
	<i>I remind</i>	admoneō, -ēre.
	<i>poverty</i>	egestās, -tātis, <i>f</i> .
	<i>greed</i>	cupīditās, -tātis, <i>f</i> .

<i>disgrace</i>	ignōminia, -ae, <i>f</i> .
<i>I withstand</i>	resistō, -ere, restiti.
<i>wrong</i>	iniūria, -ae, <i>f</i> .
<i>extortion</i>	rēs repetundae, rērum repetund- ārum, <i>f</i> .
<i>alike</i>	pariter.
<i>eager for</i>	cupidus, -a, -um.
<i>competent</i>	capax, -ācis.
<i>guilty</i>	nocens, -tis.
<i>I am dissatisfied</i>	mē poenitet, -ēre.
<i>resources</i>	vīres, -ium, <i>f. pl.</i>
<i>I carry off</i>	auferō, -ferre, abstuli, ablātum.
C. <i>doings</i>	facta, -ōrum, <i>n. pl.</i>
<i>I ride past</i>	praetervehor, -ī, praetervectus, <i>dep.</i>
<i>lately</i>	nūper.
<i>I heal</i>	medeor, -ērī, <i>dep.</i>
<i>unspeakable</i>	nefandus, -a, -um.
<i>crime</i>	flāgitium, -ii, <i>n.</i>
<i>accused of</i>	reus, -i, <i>m. (and rea, -ae, f.)</i> .
<i>palpable</i>	manifestus, -a, -um.
<i>I threaten</i>	minitor, -ārī, <i>dep.</i>
<i>troublesome</i>	molestus, -a, -um.
<i>hail</i>	grandō, -inis, <i>f</i> .
<i>vine</i>	vītis, -is, <i>f</i> .
<i>sweetness</i>	suāvitās, -tātis, <i>f</i> .
<i>I survive</i>	supersum, -esse, -fui.
<i>I excel</i>	praestō, -āre, praestiti, praestitum.
<i>I supply</i>	praebeō, -ēre.

EXERCISE III.

- A. *I am exiled* exsulō, -āre.
I oppose adversor, -ārī, *dep.*
I am disgusted mē taedet, -ēre.
surgeon medicus, -i, *m.*
populous frequens, -tis.
- B. *I am beaten* vāpulō, -āre.
penalty poena, -ae, *f*.
murder parricidium, -ii, *n.*
ignorance inscītia, -ae, *f*.
idleness pigritia, -ae, *f*.

<i>I acquit</i>	absolvō, -ere, absolvi, absolūtum.
<i>charge</i>	crīmen, -inis, <i>n.</i>
<i>I annul</i>	abrogō, -āre.
<i>arrogance</i>	superbia, -ae, <i>f.</i>
<i>I dislike</i>	invidēō, -ēre, invīdi, invīsum.
C. <i>I reach</i>	consequor, -ī, consecūtus, <i>dep.</i>
<i>I abstain from</i>	abstineō, -ēre.
<i>mercy</i>	clēmētia, -ae, <i>f.</i>
<i>I am without</i>	careō, -ēre.
<i>I am in want</i>	egeō, -ēre.
<i>unwitting</i>	inscius, -a, -um.
<i>unanimous</i>	consentiens, -tis.
<i>tottering</i>	labans, -tis.
<i>guilt</i>	culpa, -ae, <i>f.</i>
<i>I fine</i>	multō, -āre.
<i>I look after</i>	cūrō, -āre.

EXERCISE IV.

A. <i>election</i>	comitia, -ōrum, <i>n. pl.</i>
<i>fit</i>	aptus, -a, -um.
B. <i>I avoid</i>	vītō, -āre.
<i>I yield to</i>	cēdō, -ere, cessi, cessum.
<i>I meet</i>	obvius (-a, -um), fīō, fierī, factus.
<i>I draw near</i>	appropinquō, -āre.
<i>probable</i>	vērīsīmilis, -e.
<i>it turns out</i>	ēvenit, -īre, ēvēnit, ēventum.
<i>I am the servant of</i>	serviō, -īre.
<i>I take in hand</i>	capessō, -ere, -īvi, -ītum.
<i>more than usually</i>	praeter solitum.
<i>on any account</i>	omnīnō.
<i>I move forward</i>	proficiscor, -ī, profectus, <i>dep.</i>
<i>I come upon</i>	occurrō, -ere, occurri, occursum.
<i>I curb</i>	coerceō, -ēre.
<i>lust</i>	cupīdō, -inis, <i>f.</i>
<i>passion</i>	libīdō, -inis, <i>f.</i>
C. <i>patriotic</i>	bonus, -a, -um.
<i>I abandon</i>	omittō, -ere, omīsi, omissum.
<i>opportunity</i>	occāsiō, -ōnis, <i>f.</i>
<i>I loot</i>	dīripīō, -ere, dīripui, dīreptum.
<i>I bring up</i>	supportō, -āre.

<i>I strike</i> (with terror).....	percellō, -ere, perculi, perculsum.
<i>I flee</i>	tergum (-i, <i>n.</i>) dō, dare, dedi, datum.
<i>I secure</i>	impetrō, -āre.
<i>sacrifice</i>	sacrum, -i, <i>n.</i>
<i>I break up</i> (camp)	moveō, -ēre, mōvi, mōtum.
<i>I hurry</i>	citō, -āre.
<i>I seize</i>	occupō, -āre.
<i>goodness</i>	virtūs, -tūtis, <i>f.</i>
<i>I prefer</i>	praepōnō, -ere, praeposui, prae osi- tum.
<i>I account worse</i>	posthabeō, -ēre.

EXERCISE V.

- A. *I travel*..... iter faciō, -ere, fēci, factum.
I esteem..... aestimō, -āre.
I sell vendō, -ere, vendidi, venditum. || *ago*..... | abhinc. |
| *polished* | līmātus, -a, -um. |
| B. *I overwhelm*..... | opprimō, -ere, oppressi, oppressum. |
| *I surrender* | trādō, -ere, trādidi, trāditum. |
| *hopeless*..... | despērātus, -a, -um. |
| *spirit* | ardor, -ōris, *m.* |
| *but if*..... | quodsī. |
| *I stop*..... | maneō, -ēre, mansi, mansum. |
| *hamlet* | vīcus, -i, *m.* |
| C. *I cost*..... | constō, -āre, constitui, constātum. |
| *I overhang* | impendeō, -ēre. |
| *statue* | simulācrum, -i, *n.* |
| *I break into a sweat* | sūdō, -āre. |
| *I shrink* | extenuor, -ārī, *dep.* |
| *I stay* | restō, -āre, restiti. |
| *I meet* | obeō, -īre, -ii, -itum. |
| *coast* (adj.) | maritimus, -a, -um. |
| *I miss* | desīderō, -āre. |
| *I find*..... | reperiō, -īre, repperi, repertum. |
| *relative* | necessārius, -ii, *m.* |
| *premature* | immātūrus, -a, -um. |
| *I protect* | tegō, -ere, texi, tectum. |

EXERCISE VI.

- A. *companion* sodālis, -is, *m*.
ruin exitium, -ii, *n*.
witty venustus, -a, -um.
lame claudus, -a, -um.
avenge ulciscor, -ī, ultus, *dep*.
haste festinātiō, -ōnis, *f*.
- B. *surname* cognōmen, -inis, *n*.
foresight prūdentia, -ae, *f*.
I refuse..... nōlō, nolle, nōlui.
javelin pīlum, -i, *n*.
hindrance..... impedīmentum, -i, *n*.
I survive supersum, -esse, -fui.
over against contrā.
promise..... spēs, -ēi, *f*.
- C. *sally* ēruptiō, -ōnis, *f*.
I glut..... saturō, -āre.
I repeat..... dictitō, -āre.
I announce indīcō, -ere, indixi, indictum.
fixed certus, -a, -um.
old..... trītus, -a, -um (*p. p.* of terō, -ere, trīvi, *I wear away*).
I am worth valeō, -ēre.
I impeach..... diem indīcō, -ere, indixi, indictum.
purpose consilium, -ii, *n*.
I ponder excōgitō, -āre.
I handle capessō, -ere, īvi, -ītum.
I maintain alō, -ere, alui, alitum or altum.
dearth inopia, -ae, *f*.
I pour forth..... effundō, -ere, effūdi, effūsum.

EXERCISE VII.

- A. *I sail*..... nāvibus vehor, -ī, vectus, *dep*.
as far as tenus.
- B. *I add* adiungō, -ere, adiunxi, adiunctum.
banquet epulae, -ārum, *f*.
I drag trahō, -ere, traxi, tractum.
sorrow maeror, -ōris, *m*.
- C. *I travel*..... feror, ferrī, lātus.
I accomplish gerō, -ere, gessi, gestum.
I approach succēdō, -ere, successi, successum.

<i>situated</i>	positus, -a, -um.
<i>sorrow</i>	luctus, -ūs, <i>m</i> .
<i>I fly</i>	discurrō, -ere, discurri, discursum.

EXERCISE VIII.

A. <i>javelin</i>	iaculum, -i, <i>n</i> .
<i>delay</i>	mora, -ae, <i>f</i> .
<i>distinguished</i>	illustris, -e.
<i>several</i>	nonnullī, -ae, -a.
<i>inactive</i>	piger, -gra, -grum.
<i>I deliver</i>	reddō, -ere, reddidi, redditum.
B. <i>longing</i>	dēsīderium, -ii, <i>n</i> .
<i>punishment</i>	animadversio, -ōnis, <i>f</i> .
<i>forgetful</i>	immemor, -oris.
<i>proposition</i>	rēs, -ēi, <i>f</i> .
<i>I anger</i>	incendō, -ere, incendi, incensum.
<i>scarcely</i>	parum.
<i>plan</i>	consilium, -ii, <i>n</i> .
<i>it suggests itself</i>	in mentem venit (vēnit, ventum).
<i>readily</i>	libenter.
<i>break out</i>	perrumpō, -ere, perrūpi, perruptum.
<i>disposition</i>	indolēs, -is, <i>f</i> .
<i>crisis</i>	rērum discrīmen, -inis, <i>n</i> .
<i>welfare</i>	salūs, -ūtis, <i>f</i> .
<i>intimate</i>	coniunctus, -a, -um.
<i>powers</i>	artēs, -ium, <i>f. pl.</i>
<i>I think</i>	reor, rērī, ratus, <i>dep.</i>
<i>fortunes</i>	rēs, -ēi, <i>f</i> .
<i>I fall</i>	corruō, -ere, corruī.
<i>I build up</i>	augeō, -ēre, auxi, auctum.
<i>unwarlike</i>	imbellis, -e.
C. <i>I take part in</i>	intersum, -esse, -fui.
<i>crime</i>	scelus, -eris, <i>n</i> .
<i>I discover</i>	exquīrō, -ere, exquīsīvi, exquīsītum.
<i>now . . . now</i>	tum . . . tum.
<i>likely</i>	probābilis, -e.
<i>respectable</i>	honestus, -a, -um.
<i>household</i>	familia, -ae, <i>f</i> .
<i>I shock</i>	offendō, -ere, offendi, offensum.
<i>object</i>	prōpositum, -i, <i>n</i> .
<i>skill</i>	ars, -tis, <i>f</i> .

<i>I leave</i>	concedō, -ere, -cessi, -cessum.
<i>lower animal</i>	bestia, -ae, <i>f</i> .
<i>I claim</i>	vindicō, -āre.
<i>I treat</i>	utor, -ī, ūsus, <i>dep</i> .
<i>cruelly</i>	ferōciter.
<i>fruitful</i>	uber, -eris.

EXERCISE IX.

A. <i>treasury</i>	aerarium, -ii, <i>n</i> .
<i>country-house</i>	villa, -ae, <i>f</i> .
<i>interest</i>	faenus, -oris, <i>n</i> .
B. <i>I approach</i>	adveniō, -īre, advēni, adventum.
<i>tale</i>	fāma, -ae, <i>f</i> .
<i>exiled</i>	profugus, -a, -um.
<i>levy</i>	dēlectus, -ūs, <i>m</i> .
<i>I await</i>	opperior, -īrī, <i>dep</i> .
<i>prodigy</i>	ostentum, -i, <i>n</i> .
<i>I spend</i>	absūmō, -ere, absumpsi, absumptum.
<i>I put in the bank</i>	ad Iānum collocō, -āre.
C. <i>I consecrate</i>	dēdicō, -āre.
<i>power</i>	auctōritās, -tātis, <i>f</i> .
<i>in the hands of</i>	penes.
<i>I collect</i>	cōgō, -ere, coēgi, coactum.
<i>generosity</i>	liberālītās, -tātis, <i>f</i> .
<i>I repay</i>	reddō, -ere, reddidi, redditum.
<i>I bestow</i>	addō, -ere, addidi, additum.
<i>supporter</i>	adiutor, -ōris, <i>m</i> .
<i>fool</i>	stultus, -i, <i>m</i> .
<i>to-morrow</i>	crastinus diēs, -ēi, <i>m</i> .
<i>view</i>	sententia, -ae, <i>f</i> .
<i>I limit</i>	dēfīniō, -īre.
<i>an obligation</i>	officium, -ii, <i>n</i> .
<i>will</i>	testāmentum, -i, <i>n</i> .
<i>I execute (a document)</i> ...	faciō, -ere, fēcī, factum.

EXERCISE X.

A. <i>I spare</i>	parcō, -ere, peperci, parsum.
<i>I visit</i>	vīsō, -ere, vīsi, vīsum.
<i>I blockade</i>	obsideō, -ēre, obsēdi, obsessum.
<i>I give my attention to</i>	studeō, -ēre; mē conferō, conferre, contuli, collātum.

- B. *for myself*..... equidem.
for years iamdūdum.
for some time..... iamprīdem.
duty mūnus, -eris, *n*.
I demand..... imperō, -āre.
severity..... acerbītās, -tātis, *f*.
shouting clāmor, ōris, *m*.
C. *suitable*..... idōneus, -a, -um.
it befalls accidit, -ere, accidit.
previous superior, -ius.
ambush..... insidiae, -ārum, *f*.
build fabricātiō, -ōnis, *f*.
I consider..... perspiciō, -ere, perspexi, perspectum.
courteously cōmiter.
argument ratiō, -ōnis, *f*.
strong firmus, -a, -um.
robber praedō, -ōnis, *m*.
I bear witness testimōnium (-ii, *n*.) dīco, -ere, dixi, dictum.
prosperous secundus, -a, -um.
I disprove redarguō, -ere, redargui.
exhibition..... spectāculum, -i, *n*.
I squander effundō, -ere, effūdi, effūsum.
lavishly..... inconsultē.
I am munificent largior, -īrī, *dep*.
I prompt stimulō, -āre.
I regain recipērō, -āre.

EXERCISE XI.

- A. *I destroy* dēleō, -ēre, dēlēvi, dēlētum.
B. *I am born*..... nascor, -ī, nātus, *dep*.
bribery ambitus, -ūs, *m*.
C. *another's* aliēnus, -a, -um.
I ruin perdō, -ere, perdidi, perditum.
character mōrēs, -um, *m. pl*.
Heaven..... dī, deōrum, *m. pl*.
fetters vinculum, -i, *n*.
servitude servitūs, -tūtis, *f*.
I break refringō, -ere, refrēgi, refractum.
bars claustra, -ōrum, *n. pl*.
save as secus quam (*lit., otherwise than*).

EXERCISE XII.

- A. *I pitch* (a camp) pōnō, -ere, posui, positum.
I strive nītor, -ī, nīsus or nixus, *dep.*
- B. *without orders* iniussū.
envoy lēgātus, -i, *m.*
I strive contendō, -ere, contendi, contentum.
- C. *on the one hand* . . . *on*
the other hand hinc . . . hinc.
I defile respergō, -ere, respersi, respersum.
impious nefandus, -a, -um.
in what fashion? quemadmodum?
I prevent impediō, -īre.

EXERCISE XIII.

- A. *I bereave* orbō, -āre.
- B. *I take away* dēmō, -ere, dempsi, demptum.
I stay sistō, -ere, stiti, statum.
disgraceful foedus, -a, -um.
I adorn exornō, -āre.
I hallow consecrō, -āre.
I abolish tollō, -ere, sustuli, sublātum.
utterly undique.
consistently usque quāque.
- C. *I keep off from* abstineō, -ēre, abstinui, abstentum.
I withdraw discēdō, -ere, discessi, discessum.
I forebear parcō, -ere, pepercī, parsum.
I boast iactō, -āre.
I drop omittō, -ere, omīsi, omisum.
democratic populāris, -e.
I appoint appōnō, -ere, apposui, appositum.
I commence instaurō, -āre.

EXERCISE XIV.

- A. *why* . . . *not?* quīn?
some one nesciō quis.
- B. *weight* gravitās, -tātis, *f.*
I make (a treaty) feriō, -īre (lit., *I strike*).
treaty foedus, -eris, *n.*
I suffer sinō, -ere, sīvi, situm.
I ravage vastō, -āre.

<i>it makes a difference</i>	interest, -esse, -fuit.
<i>help</i>	auxilium, -ii, <i>n</i> .
<i>I assist</i>	succurrō, -ere, succurri, succursum.
<i>I lay aside</i>	dēpōnō, -ere, dēposui, dēpositum.
<i>soon</i>	cito.
<i>I see</i>	invīsō, -ere, invīsi, invīsum.
<i>character</i>	ingenium, -ii, <i>n</i> .
C. <i>rudely</i>	contumēliōsē.
<i>I open</i>	aperiō, -īre, aperui, apertum.
<i>place of refuge</i>	receptāculum, -i, <i>n</i> .
<i>I have influence</i>	possum, posse, potui.
<i>I despise</i>	contemnō, -ere, contempsi, contemp- tum.
<i>it concerns</i>	rēfert, rēferre, rētulit.
<i>I determine</i>	statuō, -ere, statui, statūtum.
<i>a murderer</i>	parricīda, -ae, <i>c</i> .
<i>a maintainer</i>	vindex, -icis, <i>c</i> .
<i>a reason</i>	causa, -ae, <i>f</i> .
<i>law-court</i>	iūdicium, -ii, <i>n</i> .
<i>in the next place</i>	deinceps.
<i>to-day</i>	hodiernus diēs, -ēi, <i>m</i> .
<i>I disapprove</i>	improbō, -āre.

EXERCISE XV.

A. <i>I determine</i>	dēcernō, -ere, dēcrēvi, dēcrētum.
<i>I appoint</i>	creō, -āre.
<i>I surrender</i>	dēdō, -ere, dēdidi, dēditum.
<i>I cause, contrive</i>	efficiō, -ere, effēci, effectum.
<i>I repair</i>	reficiō, -ere, refēci, refectum.
<i>I prevent</i>	obstō, -āre, obstiti, obstitum.
<i>I contract</i>	locō, -āre.
<i>it happens</i>	ēvenit, -īre, ēvēnit, ēventum.
B. <i>I see to</i>	cūrō, -āre.
<i>I throw down</i> .. .	dēiciō, -ere, dēiēci, dēiectum.
<i>I determine</i>	constituō, -ere, constitui, constitūtum.
<i>I rouse</i>	excitō, -āre.
<i>prostrate</i>	iacens, -tis.
<i>I bring about</i>	committō, -ere, commīsi, commissum.
<i>I deliver</i>	reddō, -ere, reddidi, redditum.
<i>I make haste</i>	properō, -āre.

<i>I withstand</i>	sustineō, -ēre, sustinui, sustentum.
<i>I instruct</i>	praecipiō, -ere, praecēpi, praeceptum.
<i>I give (battle)</i>	committō, -ere, commīsi, commissum.
<i>I grant</i>	concēdō, -ere, concessi, concessum.
C. <i>serious</i>	gravis, -e.
<i>misdeed</i>	facinus, -oris, <i>n</i> .
<i>I esteem</i>	diligō, -ere, dilexi, dilectum.
<i>extremely</i>	vehementer.
<i>treacherous</i>	perfidus, -a, -um.
<i>I am very near</i>	haud multum absum, -esse, āfui.
<i>I am a candidate for</i>	petō, -ere, -īvi, -ītum.
<i>magistracy</i>	magistrātus, ūs, <i>m</i> .
<i>I support</i>	adsum, -esse, -fui.
<i>publicly</i>	palam.
<i>with difficulty</i>	aegrē.
<i>I obtain</i>	impetrō, -āre.
<i>dispute</i>	contentiō, -ōnis, <i>f</i> .
<i>meeting</i>	contiō, -ōnis, <i>f</i> .

EXERCISE XVI.

A. <i>I laugh at</i>	rīdeō, rīdēre, rīsi, rīsum.
<i>half</i>	dīmidium, -ii, <i>n</i> .
<i>indolent</i>	iners, -tis.
<i>I am there</i>	adsum, -esse, -fui.
B. <i>I win</i>	adipiscor, -ī, adeptus, <i>dep</i> .
<i>I pay attention</i>	operam dō, dare, dedi, datum.
<i>breast</i>	pectus, -oris, <i>n</i> .
<i>I display</i>	ostendō, -ere, ostendi, ostentum.
<i>trustworthy</i>	fīdus, -a, -um.
<i>I imagine</i>	opīnor, -ārī, <i>dep</i> .
<i>I retire</i>	concēdō, -ere, concessi, concessum.
<i>then</i>	proinde.
<i>I am still</i>	quiescō, -ere, quiēvi, quiētum.
<i>supposing</i>	etsī.
<i>I rob</i>	auferō, auferre, abstuli, ablātum.
<i>satisfied</i>	contentus, -a, -um.
<i>occasionally</i>	interdum.
<i>trickery</i>	dolus, -i, <i>m</i> .
<i>cheating</i>	fraus, -dis, <i>f</i> .
<i>I recommend</i>	probō, -āre.

<i>panic</i>	metus, -ūs, <i>m.</i>
<i>I afflict</i>	moveō, -ēre, mōvi, mōtum.
<i>regret</i>	dēsīderium, -ii, <i>n.</i>
C. <i>if anywhere</i>	sīcubi.
<i>struggle</i>	certāmen, -inis, <i>n.</i>
<i>situation</i>	situs, -ūs. <i>m.</i>
<i>I deprive</i>	adimō, -ere, adēmi, ademptum.
<i>sight</i>	aspectus, -ūs, <i>m.</i>
<i>groaning</i>	gemitus, -ūs, <i>m.</i>
<i>I avail</i>	valeō, -ēre.
<i>I strengthen</i>	confirmō, -āre.
<i>heedlessly</i>	temerē.
<i>intentionally</i>	consultō.
<i>wrong</i>	iniūria, -ae, <i>f.</i>
<i>emotion</i>	perturbātiō, -ōnis, <i>f.</i>
<i>I prevent</i>	arceō, -ēre.
<i>I drive out</i>	expellō, -ere, expuli, expulsum.
<i>enjoyment</i>	iūcunditās, -tātis, <i>f.</i>
<i>disease</i>	morbus, -i, <i>m.</i>

EXERCISE XVII.

A. <i>I mount</i>	conscendō, -ere, conscendi, conscen- sum.
<i>I lie hid</i>	lateō, -ēre.
<i>it grows light</i>	lūcescit, -ere.
<i>it is light</i>	lūcet, -ēre, luxit.
<i>it begins to grow dark</i> ...	vesperascit, -ere, vesperāvit.
B. <i>I exhaust</i>	conficiō, -ere, confēci, confectum.
<i>I deem</i>	iūdicō, -āre.
<i>I trouble</i>	angō, -ere, anxī.
<i>I enumerate</i>	colligō, -ere, collēgi, collectum.
<i>reality</i>	rēs, -ēi, <i>f.</i>
<i>I accomplish</i>	conficiō, -ere, confēci, confectum.
<i>inexperienced</i>	rērum imperītus, -a, -um.
<i>I overthrow</i>	superō, -āre.
<i>I begin negotiations</i>	agō, -ere, ēgi, actum.
<i>just as if</i>	proinde āc.
<i>I make satisfaction</i>	satisfaciō, -ere, satisfēci, satisfactum.
<i>I stand my ground</i>	resistō, -ere, restiti.
<i>I argue</i>	disserō, disserui, dissertum.
<i>verily</i>	sānē.

<i>I hope for</i>	optō, -āre.
<i>soul</i>	animus, -i, <i>m</i> .
<i>I take ill</i>	graviter ferō, ferre, tuli, lātum.
<i>disposition</i>	animus, -i, <i>m</i> .
<i>district</i>	regiō, -ōnis, <i>f</i> .
<i>with grace</i>	modestē.
C. <i>limit</i>	fīnis, -is, <i>f</i> .
<i>I get back</i>	revertor, -ī, reverti, reversum.
<i>in three divisions</i>	tripartītō.
<i>I follow up</i>	persequor, -ī, persecūtus, <i>dep</i> .
<i>guiltless</i>	insons, -tis.
<i>quite</i>	admodum.
<i>I agree</i>	assentior, -īrī, assensus, <i>dep</i> .
<i>modesty</i>	pudor, -ōris, <i>m</i> .
<i>I destroy</i>	dīruō, -ere, dīrui, dīrutum.
<i>I am above</i>	exstō, āre.
<i>massing</i>	concursum, -ūs, <i>m</i> .
<i>poor</i>	inops, -opis.
<i>I am rich</i>	abundō, -āre.
<i>I set</i>	collocō, āre.
<i>I sally</i>	ērumpō, -ere, ērūpi, ēruptum.
<i>practice</i>	exercitātiō, -ōnis, <i>f</i> .
<i>point</i>	rēs, -ēi, <i>f</i> .
<i>important</i>	gravis, -e.
<i>I lack</i>	desīderō, āre.
<i>universe</i>	mundus, -i, <i>m</i> .

EXERCISE XVIII.

A. <i>fluent</i>	disertus, -a, -um.
<i>skilled in</i>	perītus, -a, um.
<i>I pass over</i>	praetermittō, -ere, praetermīsi, praetermissum.
<i>honest</i>	integer, -gra, -grum.
B. <i>disturbance</i>	perturbātiō, -ōnis, <i>f</i> .
<i>shameful</i>	turpis, -e.
<i>I admit</i>	confiteor, -ērī, confessus, <i>dep</i> .
<i>terror</i>	formīdō, -inis, <i>f</i> .
C. <i>magnificent</i>	praecīlārus, -a, -um.
<i>tour</i>	percursātiō, -ōnis, <i>f</i> .
<i>I colonize</i>	colōniam dēdūcō, -ere, dēduxi, dēductum.

<i>substantial</i>	<i>solidus</i> , -a, -um.
<i>renown</i>	<i>laus</i> , -dis, <i>f</i> .
<i>at the right moment</i>	<i>opportūnē</i> .
<i>then</i>	<i>ergō</i> .
<i>iron-hearted</i>	<i>ferreus</i> , -a, -um.

EXERCISE XIX.

A. <i>placed</i>	<i>situs</i> , -a, -um.
<i>with respect</i>	<i>honōrificē</i> .
B. <i>collection</i>	<i>coniunctiō</i> , -ōnis, <i>f</i> .
<i>heartily</i>	<i>valdē</i> .
<i>turning back</i>	<i>reversiō</i> , -ōnis, <i>f</i> .
<i>I abandon</i>	<i>relinquō</i> , -ere, <i>reliqui</i> , <i>relictum</i> .
<i>prosperity</i>	<i>secunda</i> (<i>n. pl.</i> of <i>secundus</i> , -a, -um).
<i>adversity</i>	<i>adversa</i> (<i>n. pl.</i> of <i>adversus</i> , -a, -um).
C. <i>I put on mourning</i>	<i>vestem</i> (<i>vestis</i> , -is, <i>f</i> .) <i>mūtō</i> , -āre.
<i>kindred</i>	<i>cognātī</i> , -ōrum, <i>m. pl.</i>
<i>foreign</i>	<i>adventicius</i> , -a, -um.
<i>wares</i>	<i>pl. of merx</i> , <i>mercis</i> , <i>f</i> .
<i>with impunity</i>	<i>impūne</i> .
<i>influence</i>	<i>auctōritās</i> , -tātis, <i>f</i> .

EXERCISE XX.

B. <i>to-morrow</i>	<i>crās</i> .
<i>open</i>	<i>patens</i> , -tis.
<i>I bring in</i>	<i>referō</i> , -ferre, <i>rettuli</i> , <i>relātum</i> .
<i>therefore</i>	<i>proinde</i> .
<i>I banish</i>	<i>ablēgō</i> , -āre.
<i>I carry off</i>	<i>asportō</i> , -āre.
<i>I annoy</i>	<i>laccessō</i> , -ere, -īvi, -ītum.
<i>I learn</i>	<i>intellegō</i> , -ere, <i>intellexi</i> , <i>intellectum</i> .
<i>I yield</i>	<i>cēdō</i> , -ere, <i>cessi</i> , <i>cessum</i> .
C. <i>I surpass</i>	<i>praestō</i> , -āre, <i>praestiti</i> , <i>praestitum</i> .
<i>I know</i>	<i>cognitum</i> (<i>p. p. of cognosco</i> , -ere, <i>cognōvi</i>) <i>habeō</i> , -ēre.
<i>I am silent</i>	<i>taceō</i> , -ēre.
<i>I do my best</i>	<i>prō virilī parte agō</i> , -ere, <i>ēgi</i> , <i>actum</i> .
<i>I am chastised</i>	<i>vāpulō</i> , -āre.
<i>actually</i>	<i>ultrō</i> .
<i>I consider</i>	<i>crēdō</i> , -ere, <i>credidi</i> , <i>creditum</i> .
<i>graspingly</i>	<i>avārē</i> .
<i>the natural world</i>	<i>rērum nātūra</i> , -ae, <i>f</i> .

EXERCISE XXI.

<i>I have</i>	est (sunt) mihi.
<i>middle</i>	medius, -a, -um.
<i>I seize</i>	occupō, -āre.
<i>I conduct back</i>	redūcō, -ere, reduxi, reductum.
<i>I delay</i>	moror, -ārī, <i>dep.</i>
<i>I gather together</i>	colligō, -ere, collēgi, collectum.
<i>I flee</i>	fugiō, -ere, fūgi, fugitum.

EXERCISE XXII.

<i>barbarian</i>	barbarus, -i, <i>m.</i>
<i>few</i>	paucus, -a, -um.
<i>I come</i>	adveniō, -īre, advēni, adventum.
<i>I prepare</i>	parō, -āre.
<i>I attack</i>	oppugnō, -āre.
<i>forces</i>	copiae, -ārum, <i>f.</i>
<i>I retire</i>	mē recipiō, -ere, recēpi, receptum.
<i>I remain</i>	maneō, -ēre, mansi, mansum.

EXERCISE XXIII.

<i>I collect</i>	legō, -ere, lēgi, lectum.
<i>spoils</i>	spolia, -ōrum, <i>n.</i>
<i>I return</i>	revertor, -ī, reverti, reversus, <i>semi-dep.</i>
<i>troop</i>	comitēs, -um, <i>m.</i>
<i>I rejoice, exult</i>	gaudeō, -ēre, gāvīsus, <i>semi-dep.</i>
<i>I proceed</i>	redeō, -īre, redii, reditum.
<i>general's tent</i>	praetōrium, -ii, <i>n.</i>
<i>not knowing</i>	incertus, -a, -um.
<i>I await</i>	expectō, -āre.
<i>due</i>	<i>use</i> dēbeō, -ēre.
<i>I challenge</i>	prōvocō, -āre.
<i>I slay</i>	interficiō, -ere, interfēci, interfectum.
<i>adversary</i>	hostis, -is, <i>m.</i>

EXERCISE XXIV.

<i>I bring word</i>	nuntiō, -āre.
<i>I give over</i>	concedō, -ere, concessi, concessum.
<i>I plunder</i>	dīrapiō, -ere, dīripui, dīreptum.

<i>I enter</i>	ineō, -īre, inii, initum.
<i>scout</i>	explōrātor, -ōris, <i>m</i> .
<i>I ascertain</i>	reperiō, -īre, repperi, repertum.
<i>suddenly</i>	subitō.
<i>I reappear</i>	regredior, -ī, regressus, <i>dep</i> .
<i>I renew</i>	redintegrō, -āre.
<i>I repulse</i>	repellō, -ere, reppuli, repulsum.
<i>I retreat</i>	mē recipiō, -ere, recēpi, receptum.
<i>wood</i>	silva, -ae, <i>f</i> .
<i>spot</i>	locus, -i, <i>m</i> .
<i>I fortify</i>	mūniō, -īre.
<i>nature</i>	nātūra, ae, <i>f</i> .
<i>art</i>	ars, artis, <i>f</i> .

EXERCISE XXV.

<i>I introduce</i>	intrōdūcō, -ere, intrōduxi, intrōductum.
<i>I exhort</i>	hortor, -ārī, <i>dep</i> .
<i>I continue</i>	persevērō, -āre.
<i>struggle</i>	bellum, -i, <i>n</i> .
<i>I fall</i>	veniō, -īre, vēni, ventum.
<i>power</i>	potestās, -tātis, <i>f</i> .
<i>I cease</i>	dēsīnō, -ere, dēsii, dēsitum.
<i>therefore</i>	ergō.
<i>I take account of</i>	consulō, -ere, consului, consultum.
<i>I break</i>	infringō, -ere, infrēgi, infractum.
<i>reverse</i>	clādēs, -is, <i>f</i> .
<i>of such importance</i>	tantī.
<i>I restore</i>	restituō, -ere, restitui, restitūtum.
<i>account</i>	causa, -ae, <i>f</i> .
<i>old</i>	senex, senis, <i>m</i> .

EXERCISE XXVI.

<i>about, nearly</i>	ferē.
<i>ambassador</i>	lēgātus, -i, <i>m</i> .
<i>I return</i>	redeō, -īre, redii, reditum.
<i>I report</i>	referō, referre, rettuli, relātum.
<i>adverse</i>	hostilis, -e.
<i>fall</i>	excidium, -ii, <i>n</i> .
<i>I announce</i>	nuntiō, -āre.

<i>distress</i>	maeror, -ōris, <i>m.</i>
<i>shame</i>	pudor, -ōris, <i>m.</i>
<i>I seize</i>	capiō, -ere, cēpi, captum.
<i>I disturb</i>	turbō, -āre.
<i>emotion</i>	mōtus, -ūs (animi), <i>m.</i>
<i>I am in trepidation</i>	trepidō, -āre.
<i>I deliberate</i>	consulō, -ere, consului, consultum.

EXERCISE XXVII.

<i>it is so far from</i>	tantum abest ut.
<i>I abuse</i>	abūtor, -ī, abūsus, <i>dep.</i>
<i>I allow</i>	sinō, -ere, sīvi, situm.
<i>injury</i>	iniūria, -ae, <i>f.</i>
<i>moderation</i>	moderātiō, -ōnis, <i>f.</i>
<i>clemency</i>	clēmentia, -ae, <i>f.</i>
<i>I compel</i>	conciliō, -āre.
<i>admiration</i>	admīrātiō, -ōnis, <i>f.</i>
<i>I gain</i>	mereō, -ēre.
<i>praise</i>	laus, -dis, <i>f.</i>
<i>I exhort</i>	hortor, -ārī, <i>dep.</i>
<i>in good spirits</i>	aequō animō.
<i>remember</i>	reminiscor, -i, <i>dep.</i>
<i>I am wont</i>	soleō, -ēre, solitus, <i>semi-dep.</i>
<i>I spare</i>	parcō, -ere, peperci, parsum.

EXERCISE XXVIII.

<i>I act</i>	agō, -ere, ēgi, actum.
<i>some</i>	quīdam, quaedam, quoddam.
<i>genius</i>	nūmen, -inis, <i>n.</i>
<i>I stir up</i>	excitō, -āre.
<i>contest</i>	certāmen, -inis, <i>n.</i>
<i>existence</i>	salūs, -ūtis, <i>f.</i>
<i>empire</i>	imperium, -ii, <i>n.</i>
<i>I strive</i>	contendō, -ere, contendi, contentum.
<i>I show myself</i>	mē praestō, -āre, praestiti, praestitum or praestātum.
<i>vigorous</i>	impiger, -gra, -grum.
<i>foe</i>	adversārius, -ii, <i>m.</i>
<i>I favour</i>	faveō, -ēre, fāvi, fautum.
<i>I change</i>	faciō, -ere, fēci, factum.

<i>it happens</i>	accidit, -ere, accidit.
<i>disaster</i>	clādēs, -is, <i>f</i> .
<i>I admonish</i>	admoneō, -ēre.
<i>unstable</i>	mūtābilis, -e.
<i>human</i>	hūmānus, -a, -um.
<i>I grant</i>	concēdō, -ere, concessi, concessum.
<i>liberty</i>	libertās, -tātis, <i>f</i> .
<i>instead of</i>	magis quam.
<i>I receive</i>	habeō, -ēre.

EXERCISE XXIX.

<i>booty</i>	praeda, -ae, <i>f</i> .
<i>I give over</i>	concēdō, -ere, concessi, concessum.
<i>I fortify</i>	mūniō, -īre.
<i>next</i>	posterus, -a, -um.
<i>I pour out</i>	effundō, -ere, effūdi, effūsum.
<i>I attack</i>	impetum faciō, -ere, fēci, factum.
<i>I am afraid</i>	vereor, -ērī, <i>dep</i> .
<i>I surround</i>	circumveniō, -īre, circumvēni, circum- ventum.
<i>large numbers</i>	multitūdō, -inis, <i>f</i> .
<i>I abandon</i>	relinquō, -ere, relīqui, relictum.
<i>full</i>	summus, -a, -um.
<i>speed</i>	celeritās, -tātis, <i>f</i> .
<i>all but</i>	modo nōn.
<i>I disdain</i>	dēdignor, -ārī, <i>dep</i> .
<i>I keep shouting</i>	clāmitō, -āre.
<i>I stand my ground</i>	consistō, -ere, constitui.
<i>attendant</i>	minister, -tri, <i>m</i> .
<i>I get on board</i>	conscendō, -ere, conscendi, conscensum.
<i>boat</i>	nāvicula, -ae, <i>f</i> .
<i>I fasten</i>	alligō, -are.
<i>bank</i>	rīpa, -ae, <i>f</i> .

EXERCISE XXX.

<i>legate</i>	lēgātus, -i, <i>m</i> .
<i>considerable</i>	magnus, -a, -um.
<i>officer</i>	praefectus, -i, <i>m</i> .
<i>of the king's guard</i>	rēgius, -a, -um.

<i>I attack</i>	adorior, -īrī, adortus, <i>dep.</i>
<i>rear</i>	tergum, -ī, <i>n.</i>
<i>I cross</i>	transeō, -īre, transii, transitum.
<i>I throw into confusion</i> ...	perturbō, -āre.
<i>rear</i>	postrēmus, -a, -um.
<i>rank</i>	ordō, -inis, <i>m.</i>
<i>shout</i>	clāmor, -ōris, <i>m.</i>
<i>I ride back</i>	revehor, -ī, revector.
<i>I place</i>	pōnō, -ere, posui, positum.
<i>baggage</i>	sarcina, -ae, <i>f.</i>
<i>centre</i>	medium, -ii, <i>n.</i>
<i>I face about</i>	agmen convertō, -ere, converti, conversum
<i>troops</i>	cōpiae, -ārum, <i>f.</i>
<i>I withstand</i>	sustineō, -ēre, sustinui, sustentum.
<i>attack</i>	impetus, -ūs, <i>m.</i>
<i>I slay</i>	interficiō, -ere, interfēci, interfectum.

EXERCISE XXXI.

<i>I finish</i>	conficiō, -ere, confēci, confectum.
<i>I am informed</i>	certior fiō, fieri, factus sum.
<i>I arrive</i>	pervenio, -īre, pervēni, perventum.
<i>I determine</i>	statuō, -ere, statui, statūtum.
<i>spy</i>	explōrātor, -ōris, <i>m.</i>
<i>I learn</i>	cognoscō, -ere, cognōvi, cognitum.
<i>I resolve</i>	dēcernō, -ere, dēcrēvi, dēcrētum.
<i>alliance</i>	societās, -tātis, <i>f.</i>
<i>I help</i>	adiuvō, -āre, adiūvi, adiūtum.
<i>I am powerful</i>	valeō, -ēre.
<i>I am said</i>	crēdor, -ī, crēditus.
<i>single</i>	singulī, -ae, -a (<i>pl.</i>).

EXERCISE XXXII.

<i>story</i>	fābula, -ae, <i>f.</i>
<i>I tell</i>	narrō, -āre.
<i>last</i>	ultimus, -a, -um.
<i>I invade</i>	bellum inferō, inferre, intuli, illātum.
<i>I warn</i>	moneō, -ēre.
<i>oracle</i>	ōrāculum, -ī, <i>n.</i>
<i>I change</i>	mūtō, -āre.

<i>dress</i>	vestis, -is, <i>f</i> .
<i>I recognise</i>	agnoscō, -ere, agnōvi, agnitum.
<i>I go</i>	contendō, -ere, contendi, contentum.
<i>I quarrel</i>	rixor, -ārī, <i>dep</i> .
<i>I lose my life</i>	morior, -ī, mortuus, <i>dep</i> .
<i>I save</i>	servō, -āre.
<i>devastation</i>	populātiō, -ōnis, <i>f</i> .
<i>honour</i>	honor, -ōris, <i>m</i> .
<i>I determine</i>	constituō, -ere, constitui, constitūtum.
<i>I abolish</i>	aboleō, -ēre, abolēvi, abolitum.

EXERCISE XXXIII.

<i>woman</i>	mulier, -eris, <i>f</i> .
<i>I condemn</i>	damnō, -āre.
<i>band</i>	cohors, -tis, <i>f</i> .
<i>I am to</i>	dēbeō, -ēre.
<i>hot</i>	calidus, -a, -um.
<i>I am to be seen</i>	appāreō, -ēre.
<i>I flee</i>	confugiō, -ere, confūgi, confugitum.
<i>shade</i>	umbra, -ae, <i>f</i> .
<i>near</i>	prope.
<i>I lie</i>	iaceō, ēre.
<i>half-dead</i>	sēmimortuus, -a, -um.
<i>I stretch</i>	porrigō, -ere, porrexī, porrectum.
<i>tongue</i>	lingua, -ae, <i>f</i> .
<i>I forget</i>	oblīviscor, -ī, oblītus, <i>dep</i> .
<i>I suffer</i>	patior, -ī, passus, <i>dep</i> .
<i>I fill</i>	impleō, -ēre, implēvi, implētum.
<i>shoe</i>	calceus, -i, <i>m</i> .
<i>I drink</i>	bibō, -ere, bibi, bibitum.
<i>palace</i>	palātium, -ii, <i>n</i> .
<i>I am near</i>	adsum, adesse, adfui.
<i>guard</i>	custōs, -dis, <i>c</i> .
<i>price</i>	pretium, -ii, <i>n</i> .
<i>I summon</i>	advocō, -āre.
<i>I take off</i>	adimō, -ere, adēmi, ademptum.
<i>chain</i>	vinculum, -i, <i>n</i> .
<i>mercy</i>	misericordia, -ae, <i>f</i> .
<i>crime</i>	scelus, -eris, <i>n</i> .
<i>I go</i>	discēdō, -ere, discessi, discessum.

EXERCISE XXXIV.

<i>I am left</i>	supersum, superesse, superfui.
<i>I escape</i>	confugiō, -ere, confūgi, confugitum.
<i>sea</i>	maritimus, -a, -um.
<i>money</i>	aurum, -i, <i>n</i> .
<i>I put on board</i>	impōnō, -ere, imposui, impositum.
<i>I start</i>	proficiscor, -ī, profectus, <i>dep</i> .
<i>I catch</i>	implicō, -āre.
<i>I try</i>	cōnor, -ārī, <i>dep</i> .
<i>I get free</i>	expediō, -īre.
<i>axe</i>	secūris, -is, <i>f</i> .
<i>I hurt</i>	laedō, -ere, laesi, laesum.
<i>I tie up</i>	colligō, -āre.
<i>limb</i>	membrum, -i, <i>n</i> .
<i>I oblige</i>	cōgō, -ere, coēgi, coactum.

EXERCISE XXXV.

<i>I meet</i>	occurrō, -ere, occurri, occursum.
<i>I walk</i>	ambulō, -āre.
<i>pleasant</i>	cōmis, -e.
<i>modest</i>	verēcundus, -a, -um.
<i>countenance</i>	vultus, -ūs, <i>m</i> .
<i>I talk</i>	colloquor, -ī, collocūtus, <i>dep</i> .
<i>I ask</i>	interrogō, -āre.
<i>necessary</i>	necessārius, -a, -um.
<i>I smile</i>	arrīdeō, -ēre, arrīsi, arrīsum.
<i>market-place</i>	forum, -i, <i>n</i> .
<i>I learn</i>	discō, -ere, didici.
<i>I know not</i>	nesciō, -īre.
<i>disciple</i>	discipulus, -i, <i>m</i> .

EXERCISE XXXVI.

<i>I invade</i>	arma inferō, inferre, intuli, illātum.
<i>I undertake</i>	suscipiō, -ere, suscēpi, susceptum.
<i>civil</i>	cīvilis, -e.
<i>I cross</i>	transgredior, -ī, transgressus, <i>dep</i> .
<i>perhaps</i>	fortasse.
<i>I change</i>	mūtō, -āre.
<i>I betake myself</i>	contendō, -ere, contendī, contentum.

<i>I oppose</i>	obstō, -āre, obstiti.
<i>I occupy</i>	occupō, -āre.
<i>I need</i>	egeō, -ēre.
<i>I allow</i>	permittō, -ere, permīsi, permissum.

EXERCISE XXXVII.

<i>commons</i>	plebs, -bis, <i>f</i> .
<i>I inveigh against</i>	invehor, -ī, invectus.
<i>nobles</i>	nōbilēs, -ium, <i>m</i> . ; optimātēs, -um or -ium, <i>m</i> .
<i>I am eager</i>	cupiō, -ere, cupīvi or cupii, cupītum.
<i>long</i> (adv.)	dūdum.
<i>I bring into</i>	indūcō, -ere, induxi, inductum.
<i>I end</i>	finem impōnō, -ere, imposui, impositum.
<i>I prolong</i>	prōdūcō, -ere, prōduxi, prōductum.
<i>I make a compact</i>	paciscor, -ī, pactus, <i>dep</i> .
<i>I raise (to an office)</i>	creō, -āre.
<i>plebeian</i>	plēbēius, -a, -um.
<i>I despise</i>	contemnō, -ere, contempsi, contemptum.
<i>I cease</i>	dēsīnō, -ere, dēsii, dēsītum.
<i>patrician</i>	patricius, -a, -um.

EXERCISE XXXVIII.

<i>I guard</i>	firmō, -āre.
<i>small</i>	modicus, -a, -um.
<i>garrison</i>	praesidium, -ii, <i>n</i> .
<i>message</i>	nuntius, -ii, <i>m</i> .
<i>party</i>	partēs, -ium, <i>f</i> .
<i>I betray</i>	trādō, -ere, trādidi, trāditum.
<i>I satisfy</i>	satiō, -āre.
<i>greed</i>	avāritia, -ae, <i>f</i> .
<i>I detain</i>	retineō, -ēre, retinui, retentum.
<i>I demand</i>	imperō, -āre.
<i>hostage</i>	obses, -sidis, <i>c</i> .
<i>I advance</i>	signa inferō, inferre, intuli, illātum.

EXERCISE XXXIX.

<i>I plead my cause</i>	causam agō, -ere, ēgi, actum.
<i>I decree</i>	dēcernō, -ere, dēcrēvi, dēcrētum.
<i>in future</i>	post hōc.

<i>capital</i>	urbs, urbis, <i>f</i> .
<i>I meet</i>	congregior, -ī, congressus, <i>dep</i> .
<i>decree (of the Senate)</i>	senātūs consultum, -ī, <i>n</i> .
<i>I signify</i>	significō, -āre.
<i>I depart</i>	excēdō, -ere, excessi, excessum.
<i>I am silent</i>	taceō, -ēre.
<i>further</i>	amplius.
<i>I go on board</i>	conscendō, -ere, conscendi, consensum.
<i>again</i>	iterum.
<i>indeed</i>	profectō.
<i>matters stand thus</i>	rēs eō adducta est.
<i>hitherto</i>	hactenus.
<i>from henceforth</i>	ab hōc tempore.

EXERCISE XL.

<i>district</i>	regiō, -ōnis, <i>f</i> .
<i>I pacify</i>	pācō, -āre.
<i>forced (march)</i>	longus, -a, -um.
<i>recently</i>	nūper.
<i>I levy</i>	conscribō, -ere, conscripsi, conscriptum.
<i>tribe</i>	cīvitās, -tātis, <i>f</i> .
<i>yoke</i>	iugum, -ī, <i>n</i> .
<i>I revolt</i>	dēficiō, -ere, dēfēci, dēfectum.
<i>influence</i>	auctōritās, -tātis, <i>f</i> .
<i>I gather</i>	cōgō, -ere, coēgi, coactum.
<i>desire</i>	studium, -ii, <i>n</i> .
<i>I call forth</i>	ēvocō, -āre.
<i>sight</i>	conspectus, -ūs, <i>m</i> .
<i>good heart</i>	aequus animus, -ī, <i>m</i> .
<i>I am superior</i>	praestō, -āre, praestiti, praestitum or praestātum.
<i>discipline</i>	ūsus (-ūs, <i>m</i> .) mīlitāris.
<i>equipment</i>	armātūra, -ae, <i>f</i> .

EXERCISE XLI.

<i>I ferry across</i>	trāiciō, -ere, trāiēci, trāiectum.
<i>I land (trans.)</i>	expōnō, -ere, exposui, expositum.
<i>I surround</i>	circumfundō, -ere, circumfūdi, circum- fūsum.
<i>I venture</i>	audeō, -ēre, ausus, <i>semi-dep</i> .

<i>I visit</i>	vīsō, -ere, vīsi, vīsum.
<i>I conceal</i>	cēlō, -āre.
<i>I beg</i>	ōrō, -āre.
<i>especially</i>	praecipuē.
<i>I refuse</i>	nōlō, nolle, nōlui.
<i>I live</i>	habitō, -āre.

EXERCISE XLII.

<i>I reach</i>	perferor, perferri, perlātus.
<i>lines</i>	use castra, -ōrum, <i>n</i> .
<i>I invest, close</i>	obsideō, -ēre, obsēdi, obsessum.
<i>I despair</i>	despērō, -āre.
<i>whole</i>	summa, -ae, <i>f</i> .
<i>I dream of</i>	crēdō, -ere, crēdidi, crēditum.
<i>supply</i>	comineātus, -ūs, <i>m</i> .
<i>I bring up</i>	suppeditō, -āre.
<i>I involve</i>	teneō, -ēre, tenui, tentum.
<i>I hesitate</i>	dubitō, -āre.
<i>help</i>	subsidia, -ōrum, <i>n</i> .
<i>intention</i> ...	consilium, -ii, <i>n</i> .
<i>design</i>	inceptum, -i, <i>n</i> .

EXERCISE XLIII.

<i>I enter</i>	irrupō, -ere, irrūpi, irruptum.
<i>I clothe</i>	vestiō, -īre.
<i>robes</i>	ornātus, -ūs, <i>m</i> .
<i>I surround</i> ...	stīpō, -āre.
<i>I summon</i>	citō, -āre.
<i>I harangue</i>	contiōnor, -ārī, <i>dep</i> .
<i>I alarm</i>	excitō, -āre.
<i>I hurry</i>	properō, -āre.
<i>I arise</i>	orior, -īrī, ortus, <i>dep</i> .
<i>quarrel</i>	iurgium, -ii, <i>n</i> .
<i>senate-house</i>	cūria, -ae, <i>f</i> .
<i>I seize</i>	arripō, -ere, arripui, arreptum.
<i>weak</i>	invalidus, -a, -um.
<i>I cast down</i>	dēiciō, -ere, dēiēci, dēiectum.
<i>wicked</i>	infāmis, -e.
<i>I salute (as)</i>	appellō, -āre.

EXERCISE XLIV.

<i>fair</i>	aequus, -a, -um.
<i>veteran</i>	veterānus, -a, -um.
<i>elephant</i>	elephantus, -i ; elephās, -antis, <i>m</i> .
<i>I strike</i>	feriō, -īre, īci, ictum.
<i>I excite</i>	concitō, -āre.
<i>unarmed</i>	inermis, -e.
<i>camp-follower</i>	lixa, -ae, <i>m</i> .
<i>I crush</i>	prōterō, -ere, prōtrīvi, prōtrītum.
<i>trunk</i>	proboscis, -idis, <i>m</i> .
<i>I uplift</i>	efferō, efferre, extuli, ēlātum.
<i>trumpeting</i>	strīdor, -ōris, <i>m</i> .
<i>I rend</i>	lacerō, -āre.
<i>I strangle</i>	ēnecō, āre, ēnecui, ēnectum.
<i>I go to meet</i>	obviam eō, īre, īvi, itum.
<i>I come near</i>	appropinquō, -āre.
<i>I lift</i>	tollō, -ere, sustuli, sublātum.
<i>I endure</i>	patior, -ī, passus, <i>dep</i> .

EXERCISE XLV.

<i>I obtain</i>	nanciscor, -ī, nactus (nactus), <i>dep</i> .
<i>mine</i>	metallum, -i, <i>n</i> .
<i>I distribute</i>	dīvidō, -ere, dīvīsi, dīvīsum.
<i>I receive</i>	accipiō, -ere, accēpi, acceptum.
<i>I build</i>	aedificō, -āre.
<i>benefit</i>	commodum, -i, <i>n</i> .
<i>powerful</i>	praepotens, -ntis.
<i>I take measures</i>	cūrō, -āre.
<i>I embark (trans.)</i>	impōnō, -ere, imposui, impositum.
<i>I join (= make common cause with)</i>	consilia commūnicō, -āre.
<i>I make war upon</i>	bellum inferō, inferre, intuli, illātum.

EXERCISE XLVI.

<i>god</i>	dīvus, -i, <i>m</i> .
<i>wood</i>	lignum, -i, <i>n</i> .
<i>as to</i>	quod attinet ad.
<i>I bare</i>	nūdō, -āre.
<i>tawny</i>	fulvus, -a, -um.

<i>I have</i>	possideō, -ēre, possēdi, possessum.
<i>I hand down</i>	trādō, -ere, trādidi, trāditum.
<i>ancestors</i>	māiōrēs, -um, <i>m.</i>
<i>I am lord of</i>	mihi addictus est.
<i>rightfully</i>	iūre.
<i>I give a share of</i>	impertior, -īrī, <i>dep.</i>

EXERCISE XLVII.

<i>I return</i>	regredior, -ī, regressus, <i>dep.</i>
<i>I am indignant</i>	indignor, -ārī, <i>dep.</i>
<i>undoubtedly</i>	certē.
<i>hostile</i>	infestus, -a, -um.
<i>I hire</i>	subornō, -āre.
<i>I hide</i>	occulō, -ere, occului, occultum.
<i>narrow</i>	angustus, -a, -um.
<i>I pass</i>	praetereō, -īre, praeterii, praeteritum.
<i>I go by</i> praetergredior, -ī, praetergressus, <i>dep.</i>
<i>I roll down</i>	dēvolvō, -ere, dēvolvi, dēvolutum.
<i>assassin</i>	sicārius, -ii, <i>m.</i>
<i>I bring over</i>	transferō, transferre, transtuli, translātum.
<i>health</i>	valētūdō, -inis, <i>f.</i>
<i>I strengthen</i>	confirmō, -āre.

EXERCISE XLVIII.

<i>close to</i>	vīcīnus, -a, -um.
<i>physician</i>	medicus, -i, <i>m.</i>
<i>I promise</i>	prōmittō, -ere, prōmīsi, prōmissum ; pol- liceor, -ērī, <i>dep.</i>
<i>reward</i>	praemium, -ii, <i>n.</i>
<i>poison</i>	venēnum, -i, <i>n.</i>
<i>chain</i>	catēna, -ae, <i>f.</i>
<i>I turn from</i>	āvertō, -ere, āverti, āversum.
<i>virtue</i>	honestās, -tātis, <i>f.</i>
<i>I am moved</i>	teneor, -ērī.
<i>I set free</i>	liberō, -āre.
<i>ransom</i> ...	pretium, -ii, <i>n.</i>
<i>hated</i>	invīsus, -a, -um,

EXERCISE XLIX.

<i>I storm</i>	expugnō, -āre.
<i>I overpower</i>	opprimō, -ere, oppressi, oppressum.
<i>I value</i>	aestimō, -āre.
<i>alive</i>	vīvus, -a, -um.
<i>I destroy</i>	dēleō, -ēre, dēlēvi, dēlētum.
<i>I perish</i>	pereō, -īre, perii, peritum.
<i>I fight out</i>	dēcertō, -āre.
<i>unconquerable</i>	invictus, -a, -um.
<i>I conquer</i>	redigō, -ere, redēgi, redactum.

EXERCISE L.

<i>I drive back</i>	repellō, -ere, reppuli, repulsum.
<i>I vow</i>	voveō, -ēre, vōvi, vōtum.
<i>I stay</i>	sistō, -ere, stiti, statum.
<i>I feel</i>	mihi consciō, -īre.
<i>prayer</i>	vōtum, -i, <i>n</i> .
<i>I turn (intrans)</i>	convertor, -ī, conversus, <i>dep</i> .
<i>I renew</i>	iterō, -āre.
<i>I stand my ground</i>	resistō, -ere, restiti.
<i>I turn to flight</i>	fugō, -āre.
<i>uncertain</i>	anceps, -cipitis.
<i>line</i>	aciēs, aciēi, <i>f</i> .
<i>dishevelled</i>	passus, -a, -um.
<i>hair</i>	crīnis, -is, <i>m</i> .
<i>I rend</i>	scindō, -ere, scidi, scissum.
<i>I pray</i>	obsecrō, -āre.
<i>I refrain</i>	dēsistō, -ere, destiti.
<i>orphan</i>	orbus, -i, <i>m</i> . ; orba, -ae, <i>f</i> .
<i>widow</i>	vidua, -ae, <i>f</i> .

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